# LIBER
# LVIII

Including

## An Essay upon Number

by Aleister Crowley

A∴A∴
publication in Class B

| VI. Mystic Numbers of the Sephiroth | V. English of Col. IV | IV. The Heavens of Assiah | III. English of Col. II | II. Hebrew Names of Numbers and Letters. | I. Key Scale. |
|---|---|---|---|---|---|
| | | | Nothing | אין | |
| 0 | — | — | No Limit | אין סוף | 0 |
| | | | Limitless L.V.X. | אין סוף אור | |
| 1 | Sphere of Primum Mobile | ראשית הגלגלים | Crown | כתר | 1 |
| 3 | Sphere of the Zodiac | מזלות | Wisdom | חכמה | 2 |
| 6 | Sphere of Saturn | שבתאי | Understanding | בינה | 3 |
| 10 | Sphere of Jupiter | צדק | Mercy | חסד | 4 |
| 15 | Sphere of Mars | מאדים | Strength | גבורה | 5 |
| 21 | Sphere of Sol | שמש | Beauty | תפארת | 6 |
| 28 | Sphere ofVenus | נגה | Victory | נצח | 7 |
| 36 | Sphere of Mercury | כוכב | Splendour | הוד | 8 |
| 45 | Sphere of Luna | לבנה | Foundation | יסוד | 9 |
| 55 | Sphere of the Elements | חלם יסודות | Kingdom | מלכות | 10 |
| 66 | Air | רוח | Ox | אלף | 11 |
| 78 | Mercury | [Planets follow Sephi-roth corresponding] | House | בית | 12 |
| 91 | Luna | | Camel | גמל | 13 |
| 105 | Venus | | Door | דלת | 14 |
| 120 | Aries | טלה | Window | הה | 15 |
| 136 | Taurus | שור | Nail | וו | 16 |
| 153 | Gemini | תאומים | Sword | זין | 17 |
| 171 | Cancer | סרטן | Fence | חית | 18 |
| 190 | Leo | אריה | Serpent | טית | 19 |
| 210 | Virgo | בתולה | Hand | יוד | 20 |
| 231 | Jupiter | | Palm | כף | 21 |
| 253 | Libra | מאזנים | Ox Goad | למד | 22 |
| 276 | Water | מים | Water | מים | 23 |
| 300 | Scorpio | עקרב | Fish | נון | 24 |
| 325 | Sagittarius | קשת | Prop | סמך | 25 |
| 351 | Capricorn | גדי | Eye | עין | 26 |
| 378 | Mars | | Mouth | פה | 27 |
| 406 | Aquarius | דלי | Fish-hook | צדי | 28 |
| 435 | Pisces | דגים | Back of head | קוף | 29 |
| 465 | Sol | | Head | ריש | 30 |
| 496 | Fire | אש | Tooth | שין | 31 |
| 528 | Saturn | | Tau (as Egyptian) | תו | 32 |
| — | Earth | ארץ | — | תו | 32 bis |
| — | Spirit | את | — | שין | 31 bis |

| XV. Secret Names of the Four Worlds. | XIV. The Four Worlds. | XIII. The Parts of the Soul | XII. Secret Numbers corresponding | XI. The Elements and Senses | X The Letters of the Name. | |
|---|---|---|---|---|---|---|
| מה | Yetzirah, Formative World | רוח | 45 | 🜁 Air, Smell | ו | 11 |
| סג | Briah, Creative World | נשמה | 63 | 🜄 Water, Taste | ה | 23 |
| עב | Atziluth, Archetypal World | חיה | 72 | 🜂 Fire, Sight | י | 31 |
| בן | Assiah, Material World | נפש | 52 | 🜃 Earth, Touch | ה | 32 bis |
| — | — | יחידה | — | ⊛ Spirit, Hearing | ש | 31 bis |

| XVI. The Planets and their Numbers | | | IX. Numbers printed on Tarot Trumps. | VIII. Value of Col VII. | VII. Hebrew Letters and English Equivalents used in this Article. | | |
|---|---|---|---|---|---|---|---|
| ☿ | 8 | 12 | 0 | 1 | A | א | 11 |
| ☽ | 9 | 13 | I | 2 | B | ב | 12 |
| ♀ | 7 | 14 | II | 3 | G | ג | 13 |
| ♃ | 4 | 21 | III | 4 | D | ד | 14 |
| ♂ | 5 | 27 | IV | 5 | H | ה | 15 |
| ☉ | 6 | 30 | V | 6 | V | ו | 16 |
| ♄ | 3 | 32 | VI | 7 | Z | ז | 17 |
| | | | VII | 8 | Ch | ח | 18 |
| | | | XI | 9 | T | ט | 19 |
| | | | IX | 10 | Y | י | 20 |
| | | | X | 20, 500 | K | כ ך | 21 |
| | | | VIII | 30 | L | ל | 22 |
| | | | XII | 40, 600 | M | מ ם | 23 |
| | | | XIII | 50, 700 | N | נ ן | 24 |
| | | | XIV | 60 | S | ס | 25 |
| | | | XV | 70 | O | ע | 26 |
| | | | XVI | 80, 800 | P | פ ף | 27 |
| | | | XVII | 90, 900 | Tz | צ ץ | 28 |
| | | | XVIII | 100 | Q | ק | 29 |
| | | | XIX | 200 | R | ר | 30 |
| | | | XX | 300 | Sh | ש | 31 |
| | | | XXI | 400 | Th | ת | 32 |
| | | | — | — | | ת | 32 bis |
| | | | — | — | | ש | 31 bis |

| XVIII. English of Col. XVII. | XVII. Parts of the Soul. | |
|---|---|---|
| The Self | יחידה | 1 |
| The Life Force | חיה | 2 |
| The Intutition | נשמה | 3 |
| The Intellect | רוח | 4 |
| | | 5 |
| | | 6 |
| | | 7 |
| | | 8 |
| | | 9 |
| The Animal Soul | נפש | 10 |

# THE TEMPLE OF SOLOMON THE KING
## (*Continued*)

Great as were Frater P.'s accomplishments in the ancient sciences of the East, swiftly and securely as he had passed in a bare year the arduous road which so many fail to traverse in lifetime, satisfied as himself was—in a sense—with his own progress, it was not yet by these paths that he was destined to reach the Sublime Threshold of the Mystic Temple. For though it is written, "To the persevering mortal the blessed immortals are swift," yet, were it otherwise, no mortal however persevering could attain the immortal shore. As it is written in the Fifteenth Chapter of St. Luke's Gospel, "And when he was yet afar off, his Father saw him and ran." Had it not been so, the weary Prodigal, exhausted by his early debauches (astral visions and magic) and his later mental toil (yoga) would never have had the strength to reach the House of his Father.

One little point St. Luke unaccountable omitted. When a man is as hungry and weary as was the Prodigal, he is apt to see phantoms. He is apt to clasp shadows to him, and cry: "Father!" And, the devil being subtle, capable of disguising himself as an angel of light, it behoves the Prodigal to have some test of truth.

Some great mystics have laid down the law, "Accept no messenger of God," banish all, until at last the Father himself comes forth. A counsel of perfection. The Father himself does send messengers, as we learn in St. Mark xii.; and if we stone them, we may perhaps in our blindness stone the Son himself when he is sent.

So that is no vain counsel of "St. John" (1 John iv. 1), "Try the spirits, whether they be of God," no mistake when "St. Paul" claims the discernment of Spirits to be a principal point of the armour of salvation (1 Cor. xii. 10).

Now how should Frater P. or another test the truth of any message purporting to come from the Most High? On the astral plane, its phantoms are easily governed by the Pentagram, the Elemental Weapons, the Robes, the God-forms, and such childish toys. We set phantoms to chase phantoms. We make our Scin-Laeca[1] pure and hard and glittering, all glorious within, like the veritable daughter of the King; yet she is but the King's daughter, the Nephesch adorned: she is not the King himself, the Holy Ruach or mind of man. As as we have seen in our chapter on Yoga,[2] this mind is a very aspen; and as we may see in the last chapter of Captain Fuller's "Star in the West," this mind is a very cockpit of contradiction.

What then is the standard of truth? What tests shall we apply to revelation, when our tests of experience have been found wanting? If I must doubt my eyes that have served me (well, on the whole) for so many years, must I not much more doubt my spiritual vision, my vision just open like a babe's, my vision untested by comparison and uncriticized by reason?

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[1] An archaic Norweigian term, loosely "shining ghost." Crowley borrowed it from a Bulwer-Lytton novel (*Zanoni* or *A Strange Story*, I cannot remember which ) and used it to denote the "Astral Body" – T.S.

[2] The previous installment of *Temple of Solomon the King*, in *Equinox* I (4) – T.S.

Fortunately, there is one science that can aid us, a science that, properly understood by the initiated mind, is as absolute as mathematics, more self-supporting than philosophy, a science of the spirit itself, whose teacher is God, whose method is simple as the divine Light, and subtle as the divine Fire, whose results are limpid as the divine Water, all-embracing as the divine Air, and solid as the divine Earth. Truth is the source, and Economy the course, of that marvellous stream that pours its living waters into the Ocean of apodeictic certainty, the Truth that is infinite in its infinity as the primal Truth which which it is identical is infinite in its Unity.

Need we say that we speak of the holy Qabalah? O science secret, subtle, and sublime, who shall name thee without veneration, without prostration of soul, spirit, and body before thy divine Author, without exaltation of soul, spirit, and body as by His favour they bathe in His lustral and illimitable Light?

It must first here be spoken of the Exoteric Qabalah to be found in books, a shell of that perfect fruit of the Tree of Life. Next we will deal with the esoteric teachings of it, as Frater P. was able to understand them. And of these we shall give examples, showing the falsity and absurdity of the uninitiated path, the pure truth and reasonableness of the hidden Way.

For the student unacquainted with the rudiments of the Qabalah we recommend the study of S. L. Mathers' "Introduction" to his translation of the three principal books of the Zohar,[3] and Westcott's "Introduction to the Study of the Qabalah." We venture to append a few quotations from the former document, which will show the elementary principles of calculation. Dr. Westcott's little book is principally valuable for its able defence of the Qabalah as against exotericism and literalism.

The literal Qabalah is . . . is divided into three parts: גמטריא, *Gematria*; נוטריקון, *Notariqon*; and תמורה, *Temurah*.

Gemetria is a metathesis of the Greek word *γραμματεια*. It is based on the relative numerical values of words, as I have before remarked. Words of similar numerical values are considerered to be explanatory of each other, and this theory is also extended to phrases. Thus the letter *Shin*, ש, is 300, and is equivalent to the number obtained by adding up the numerical values of the letters of the words רוח אלהים, *Ruach Elohim*, the Spirit of the Elohim; and it is therefore a symbol of the spirit of the Elohim. For ר = 200, ו = 6, ח = 8, א = 1, ל = 30, ה = 5, י = 10, ם= 40; total = 300. Similarly the words אחד, *Achad*, Unity, One and אהבה, *Ahebah*, love, each = 13; or א = 1, ח = 8, ד = 4, total = 13; and א = 1, ה = 5, ב = 2, ה = 5, total = 13. Again, the name of the angel מטטרון, *Metatron*, and the name of the Deity, שדי, *Shaddai*, each make 314; so the one is taken as symbolical of the other. The angel Metatron is said to have been the conductor of the children of Israel through the wilderness, of whom God says, "My Name is in him." With regard to Gematria of phrases (Gen. xlix, 10), יבא שילה, *Yeba Shiloh* = 358, which is the numeration of the word משיח, *Messiah*.[4] Thus also the passage, Gen. xviii. 2 והנה שלשה,

[3] *i.e. The Kaballah Unveiled*. As Scholem (*Major Trends in Jewish Mysticism*) and others have pointed out, the three tracts translated by Mathers are actually fairly minor in the scheme of the *Zohar* (a reasonably complete English translation of which occupies five quarto volumes) – T.S.

[4] The quote from Genesis, in Jacob's blessing to Judah, is generally taken as the earliest reference to the Messiah. Other meanings of 358 are discussed later in this article – T.S.

*Vehenna Shalisha*, “And lo, three men,” equals in numerical value אלו מיכאל גבריאל ורפאל, *Elo Mikhael Gabriel ve-Raphael*, “These are Michael, Gabriel and Raphael;” for each phrase = 701. I think these instances will suffice to make clear the nature of Gematria, especially as many other will be found in the course of the ensuing work.

Notariqon is derived from the Latin word *notarius*, a shorthand writer. Of Notariqon there are two forms. In the first every letter of a word is taken for the initial or abbreviation of another word, so that from the letters of a word a sentence may be formed. Thus every letter of the word בראשית, *Berashith*, the first word in Genesis, is made the initial of a word, and we obtain בראשית ראה אלהים שיקבלו ישראל תורה, *Be-Rashith Rahi Elohim Sheyequebelo Israel Torah*, “In the beginning the Elohim saw that Israel would accept the Law.”

In this connection I may give six very interesting specimens of Notariqon formed from this same word בראשית by Solom Meir ben Moses, a Jewish Qabalist, who embraced the Christian faith in 1665, and took the name of Prosper Rugere. These all have a Christian tendency, and by their means Prosper converted another Jew, who had previously been bitterly opposed to Christianity. The first is בן רוח אב שלושתם יחד תמים, *Ben Ruach Ab, Shaloshethem Yechad Themim*: “The Son, the Spirit, the Father, Their Trinity, Perfect Unity.” The second is בן רוח אב שלושתם יחד תעבודו, *Ben Ruach Ab, Shaloshethem Yechad Thaubodo*: “The Son, the Spirit, the Father, ye shall equally worship Their Trinity.” The third is בכורי ראשני אשר שמו ישוע תעבודו, *Bekori Rashuni Asher Shamo Yeshuah Thaubodo*: “Ye shall worship My first-born, My first, whose Name is Jesus.” The fourth is בבוא רבן אשר שמו ישוע תעבודו, *Beboa Rabban Ashar Shamo Yeshuah Thaubado*: “When the Master is come whose Name is Jesus ye shall worship.” The fifth is, בתולה ראויה אבחר שתלד ישוע תאשרוה, *Betulah Raviah Abachar Shethaled Yeshuah Thrashroah*, “I will choose a virgin worthy to bring forth Jesus, and ye shall call her blessed.” The sixth is, בעוגת רצפים אסתתר שגופי ישוע יסכלו, *Beaugoth Ratzephim Assattar Shegopi Yeshuah Thakelo*, “I will hide mayself in cake (baked with) coals, for ye shall eat Jesus, my body.”

The Qabalistical importance of these sentences as bearing upon the doctrines of Christianity can hardly be overrated.

The second form of Notariqon is the exact reverse of the first. By this the initial or finals or both, or the medials, of a sentence, are taken to form a word or words. Thus the Qabalah is called חכמה נסתרה, *Chokham Nesethrah*, “the secret wisdom”; and if we take the initials of these two words ח and נ we form by the second kind of Notariqon the word חן, *Chen*, “grace.”[5] Similarly, from the initials and finals of the words מי יעלה לנו השמימה, *Mi Iaulah Leno ha-Shamayimah*, “Who shall go up to heaven?” (Deuteronomy xxx, 12) are forms מילה, *Milah*, “Circumcision,” and יהוה, the Tetragrammaton, implying that God hath ordained circumcision as the way to heaven.

Temurah is permutation. According to certain rules, one letter is substituted for another letter preceding or following it in the alphabet, and thus from one word another word of totally different orthography may be formed. Thus the alphabet is bent exactly in half, in the middle, and one half is put over the other; and then by changing alternately the first letter or the first two letters at the beginning of the second line, twenty-two commutations are produced. These are called the “Table of the Combinations of Tziruph (צירוף)”. For example’s sake, I will give the method called אלבת, *Albath*, thus:

[5] By Gematria, חן = 58; hence the number of the present work – T.S.

| 11 | 10 | 9 | 8 | 7 | 6 | 5 | 4 | 3 | 2 | 1 |
|---|---|---|---|---|---|---|---|---|---|---|
| כ | י | ט | ח | ז | ו | ה | ד | ג | ב | א |
| מ | נ | ס | ע | פ | צ | ק | ר | ש | ת | ל |

Each method takes its name from the first two pairs comprising it, the system of pairs of letters being the groundwork of the whole, as either letter in a pair is substituted for the other letter. Thus, by Albath, from רוח, *Ruach*, is formed רצע, *Detzau*. The names of the other twenty-one methods are: **אבגת**, **אגדת**, **ארבג**, **אהבד**, **אובה**, **אחבז**, **אטבח**, **איבט**, **אכבי**, **אלבכ**, **אמבל**, **אנבמ**, **אסבנ**, **אעבס**, **אפבע**, **אצבפ**, **אקבצ**, **אשבר** and **אתבש**. To these must be added the modes **אבגד** and **אלבם**. Then comes the "Rational Table of Tziruph," another set of twenty-two combinations.[6] There are also three "Tables of the Commutations," known respectively as the Right, the Averse, and the Irregular. To make any of these, a square, containing 484 squares, should be made, and the letters written in. For the "Right Table" write the alphabet across from right to left: in the second from of squares do the same but begin with **ב** and end with **א**; in the third begin with **ג** and end with **ב**; and so no. For the "Averse Table" write the alphabet from right to left backwards, beginning with **ת** and ending with **א**; in the second row begin with **ש** and end with **ת**, &c. The "Irregular Table" would take too long to describe.[7] Besides all these, there is the method called תשרק, *Thashraq*, which is simply writing a word backwards.

There is one more very important form, called the "Qabalah of the Nine Chambers" or **איק בכר**, *Aiq Bekar*. It is thus formed:

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 300<br>ש | 30<br>ל | 3<br>ג | 200<br>ר | 20<br>כ | 2<br>ב | 100<br>ק | 10<br>י | 1<br>א |
| 600<br>ם | 60<br>ס | 6<br>ו | 500<br>ך | 50<br>נ | 5<br>ה | 400<br>ת | 40<br>מ | 4<br>ד |
| 900<br>ץ | 90<br>צ | 9<br>ט | 800<br>ף | 80<br>פ | 8<br>ח | 700<br>ף | 70<br>ע | 7<br>ז |

I have put the numeration of each letter above to show the affinity between the letters in each chamber. Sometimes this is used as a cipher, by taking the portions of the figure to show the letter they contain, putting one point for the first letter, two for the second, &c.[8] Thus the right angle, containing **איק**, will answer for the letter ק if it have three dots or points within it. Again, a square will answer for ה, נ or ך, according to whether it has one, two, or three points respectively placed within it. So also with regard to the other letters. But there are many other ways of employing the Qabalah of the Nine Chambers, which I have not space to describe. I will merely mention, as an example, that by the mode of Temura called **אתבש**, Athbash, it is found that in Jeremiah xxv, 26, the word **ששכ**, *Sheshakh*, symbolizes **בבל**, *Babel*.

Besides all these rules, there are certain meanings hidden in the *shape* of the letters of the Hebrew alphabet; in the form of a particular letter at the end of a word being different from that which it generally bears when it is a final letter, or in a letter being written in the middle of a word in a character generally used only at the end; in any letter or letters being written in a size smaller or larger than the rest of the manuscript, or in a letter being written upside down; in the

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[6] *Athbash* and *Abgath* appear in both tables. *Abgad* appears in the Rational table, *Albam* in neither – T.S.

[7] All these tables appear in Agrippa's *Occult Philosophy* (immediately after lib. III cap. XXV). All this belongs primarily to the realm of cryptography; indeed the Viginaire cipher, held unbreakable until the development of the Babbage Engine, uses a Latin version of the 'Right Table' – T.S.

[8] Alternatively, no points for the first, one for the second, two for the third; this is the version given by Agrippa. The Masonic "Royal Arch" cipher is based on a similar principle – T.S.

variations found in the spelling of certain words, which have a letter more in some places than they have in others; in peculiarities observed in the position of any of the points or accents, and in certain expressions supposed to be elliptic or redundant.

For example, the shape of the Hebrew letter *Aleph,* א, is said to symbolise a *Vau,* ו, between a *Yod,* י, and a *Daleth,* ד; and thus the letter itself represents the word יוד, *Yod*. Similarly the shape of the letter *He,* ה, represents a *Daleth,* ד, with a *Yod,* י, written at the lower left-hand corner, &c.

In Isaiah ix, 6, 7, the word לםרבה, *Lemarbah*, for multiplying, is written with the character ם (M final) in the middle of the word, instead of the ordinary initial and medial מ. The consequence of this is that the total numerical value of the word, insted of being 30 + 40 + 200 + 2 + 5 = 277, is 30 + 600 + 200 + 2 + 5 = 837 = (by Gematria) תת זל, *Tat Zal*, the Profuse Giver. Thus, by writing the *Mem* as a final instead of the ordinary character, the word is made to bear a different qabalistical meaning.

. . . . . . . . . . . .

It is to be further noted with regard to the first word in the Bible, בראשית, *Berashith*, that the first three letters, ברא, are the initial letters of the names of the three persons of the Trinity: בן, *Ben*, the Son; רוח, *Ruach*, the Spirit; and אב, *Ab*, the Father. Furthermore the first letter of the Bible is ב, which is the initial letter of ברכה, *Berakhah*, blessing; and not א, which is that of ארר, *Arar*, cursing. Again, the letters of *Berashith*, taking their numerical powers, express the number of years between the Creation and the Birth of Christ, thus: ב = 2000, ר = 200, א = 1000, ש = 300, י = 10, and ת = 400: total = 3910 years, being the time in round numbers.[9] Pico della Mirandola[10] gives the following working out of בראשית: By joining the third letter, א, to the first, ב, אב, *Ab*, Father is obtained. If to the first letter, ב, doubled, the second letter, ר, be added, it makes בבר, *be-Bar*, in or through the Son. If all the letters be read except the first, it makes ראשית, *Rashith*, the beginning. If with the fourth letter, ש, the first ב and the last ת be counted, it makes שבת, *Sehebeth*, the end or rest. If the first three letters be taken, they make ברא, *Bera*, created. If, omitting the first, the three following be taken, they make ראש, *Rash*, head. If, omitting the two first, the next two be taken, they give אש, *Ash*, fire. If the fourth and last be joined, they give שת, *Sheth*, foundation. Again, if the second letter be put before the first, it makes רב, *Rab*, great. If after the third be placed the fifth and fourth, it gives איש, *Aish*, man. If to the two first be joined the two last, they give ברית, *Berith*, covenant. And if the first be added to the last, it gives תב, *Theb*, which is sometimes used for תוב, *Thob*, good.

. . . . . . . . . . . .

There are three qabalistic veils of the negative existence, and in themselves they formulate the *hidden ideas* of the Sephiroth not yet called into being, and they are concentrated in Kether, which in this sense is the Malkuth of the hidden ideas of the Sephiroth. I will explain this. The first veil of the negative existence is the אין, *Ain*, Negativity. This word consists of three letters, which thus shadow forth the first three Sephiroth or numbers. The second veil is the אין סוף, *Ain-Soph*, the Limitless. This title consists of six letters and shadows forth the idea of the first six Sephiroth or numbers. The third veil is the אין סוף אור, *Ain Soph Aur*, the Limitless Light.

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9 However this involves counting the third letter (but not the second) as writ large for which there is absolutely no warrant. Counting only the initial Beth as writ large we get בראשית = 2911 – T.S.

10 In his *Heptaplus*.

This again consists of nine letters, and symbolizes the first nine Sephiroth, but of course in their hidden idea only. But when we reach the number nine we cannot progress farther without returning to the unity, or the number one, for the number ten is but a repetition of unity freshly derived from the negative, as is evident from a glance at its ordinary representation in Arabic numerals, where the circle 0 represents the Negative, and the 1 the Unity. Thus, then, the limitless ocean of negative light *does not proceed from a centre, for it is centreless, but it concentrates a centre,* which is the number one of the manifested Sephiroth, Kether, the Crown, the First Sephira; which therefore may be said to be the Malkuth or number ten of the hidden Sephiroth. Thus "Kether is in Malkuth, and Malkuth is in Kether." Or, as an alchemical writer of great repute (Thomas Vaughan, better known as Eugenius Philalethes) say (in *Euphrates, or The Waters of the East*), apparently quoting from Proclus: "That the heaven is in the earth, but after an earthly manner; and that the earth is in the heaven, but after a heavenly manner." But in as much as negative existence is a subject incapable of definition, as I have before shown, [11] it is rather consideed by the Qabalists as depending back from the number of unity than as a separate consideration therefrom; wherefore they frequently apply the same terms and epithets indiscriminately to either. Such epithets are "The Concealed of the Concealed," "The Ancient of the Ancient Ones," the "Most Holy Ancient One," &c.

I must now explain the real meaning of the terms Sephira and Sephiroth. The first is singular, the second is plural. The best rendering of the word is "numerical emanation." There are ten Sephiroth, which are the most abstract forms of the ten numbers of the decimal scale—*i.e.* the numbers 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. Therefore, as in the higher mathematics we reason of numbers in their abstract sense, so in the Qabalah we reason of the Deity by the abstract forms of the numbers; in other words, by the **ספירות**, *Sephiroth*. It was from this ancient Oriental theory that Pythagoras derived his numerical symbolic ideas.[12]

Among these Sephiroth, jointly and severally, we find the development of the persons and attributes of God. Of these *some are male and some are female*. Now, for some reason or other best known to themselves, the translators of the Bible have crowded out of existence and smothered up every reference to the fact that the Deity is both masculine and feminine. They have translated a *feminine plural* by a *masculine singular* in the case of the word Elohim. They have, however, left an inadvertent admission of their knowledge that it was plural in Genesis i, 26: "And the Elohim said: Let us make man." Again (v. 27), how could Adam be made in the image of the Elohim, male and female, unless the Elohim were male and female also? The world Elohim is a plural formed from the feminine singular **אלה**, *Eloh*, by adding **ים** to the word. But in as much as **ים** is usually the termination of the masculine plural, and is here added to a feminine noun, it gives to the word Elohim the sense of a female potency added to a masculine idea, and thereby capable of producing an offspring. Now, we hear much of the Father and the Son, but we hear nothing of the Mother in the ordinary religions of the day. But in the Qabalah we find that the Ancient of Days conforms Himself simultaneously into the Father and the Mother, and thus begets the Son. Now, this Mother is Elohim. Again, we are usually told that the Holy Spirit is Masculine. But the word **רוח**, *Ruach*, Spirit, is feminine, as appears from the following passage of the Sepher Yetzirah: **אחת רור אלהים חיים**, *Achath (feminine, not Achad, masculine) Ruach Elohim Chayyim*: "One is is *She* the Spirit of the Elohim of Life."

[11] In passages mercifully omitted by Crowley from the present article – T.S.

[12] Given the timescales involved it is *prima faciæ* far more likely that the early Qabalists (such as the author of the *Sepher Yetzirah*) were influenced by Pythagorean number mysticism – T.S.

Now, we find that before the Deity conformed Himself thus—*i.e.*, as male and female—that the worlds of the universe could not subsist, or, in the words of Genesis (i, 2) "The earth was formless and void." These prior worlds are considered to be symbolized by the "kings that reigned in the land of Edom, before there reigned a king over the children of Israel",[13] and they are therefore spoken of in the Qabalah as the "Edomite kings." This will be found fully explained in various parts of this work.

We now come to the consideration of the first Sephira, or the Number One, the Monad of Pythagoras. In this number are the other nine hidden. It is indivisible, it is also incapable of multiplication; divide 1 by itself and it still remains 1, multiply 1 by itself and it is still 1 and unchanged. Thus is it a fitting representative of the great unchangeable Father of all. Now this number of unity has a twofold nature, and thus forms, as it were, the link between the negative and the positive. In its unchangeable one-ness it is scarcely a number; but in its property of capability of addition it may be called the first number of a numerical series. Now, the zero, 0, is incapable even of addition, just as also is negative existence. How, then, if 1 can neither be multiplied nor divided, is another 1 to be obtained to add to it; in other words, how is the number 2 to be found? *By reflection of itself*. For though 0 be incapable of definition,[14] 1 is definable. And the effect of a definition is to form an Eidolon, duplicate, or image of the thing defined. Thus, then, we obtain a duad composed of 1 and its reflection. Now also we have *the commencement of a vibration* established, for the number 1 vibrates alternately from changelessness to definition, and back to changelessness again. Thus, then, is it the father of all numbers, and a fitting type of the Father of all things.

The name of the first Sephira is כתר, *Kether*, the Crown. The Divine Name attributed to it is the Name of the Father given in Exodus iii, 14: אהיה, *Eheieh*, I AM. It signifies Existence.

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This first Sephira contained the other nine, and produced them in succession, thus:—

The number 2, or the Duad. The name of the second Sephira is חכמה, *Chokmah*, Wisdom, a masculine active potency reflected from Kether, as I have before explained. This Sephira is the active and evident Father, to whom the Mother is united, who is the number 3. This second Sephira is represented by the Divine Names, יה, *Yah*, and יהוה; and among the angelic hosts by אופנים, *Auphamim*, the Wheels. It is also called אב, the Father.

The third Sephira, or Triad, is a feminine passive potency, called בינה, *Binah*, the Understanding, who is co-equal with Chokmah. For Chokmah, the number 2, is like two straight lines which can never enclose a space, and therefore is powerless till the number 3 forms the triangle. Thus this Sephira completes and makes evident the supernal Trinity. It is also called אמא, *Ama*, Mother, and אימא, *Aima*, the great productive Mother,[15] who is eternally conjoined with אב, the Father, for the maintenance of the Universe in order. Therefore she is the most evident form in which can know the Father, and therefore is she worthy of all honour. She is the supernal Mother, co-equal with Chokmah, and the great feminine form of God, the Elohim,[16] in whose image man and woman are created, according to the teaching of the

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[13] Genesis xxxvi, 31; I Chronicles, i, 43.
[14] In fact, zero can be and has been defined. But at the time Mathers was writing the philosophy of mathematics was in its infancy – T.S.
[15] Because of the insertion of the *Yod*, representing the Generative Powers – T.S.
[16] This is misleading; the Elohim are androgynous as has been repeatedly explained – T.S.

Qabalah, *equal before God*. *Woman is equal with man, and certainly not inferior to him*, as it has been the persistent endeavour of so-called Christians to make her. Aima is the woman described in the Apocalypse (ch xii).[17] This third Sephirah is also sometimes called the Great Sea. To her are attributed the Divine Names אלהים, *Elohim*, and יהוה אלהים; and the Angelic Order אראלים, *Aralim*, the Thrones. She is the supernal Mother, as distinguished from Malkuth, the inferior Mother, Bride and Queen.

The number 4. This union of the second and third Sephiroth produced חסד, *Chesed*, Mercy or Love, also called גדולה, *Gedulah*, Greatness or Magnificence; a masculine potency represented by the Divine Name אל, *El*, the Mighty One, and the angelic name חשמלים, *Chashmalim*, Scintillating Flames (Ezekiel iv, 4).

The number 5. From this emanated the feminine passive potency גבורה, *Geburah*, Strength or Fortitude; or דין, *Deen*, Justice; represented by the Divine Names אלהים גבור, *Elohim Gibor*, and אלה, *Elah*, and the angelic name שרפים, *Seraphim* (Isaiah vi, 6). This Sephira is also called פחד, *Pachad*, Fear.

The number 6. And from these two issued the uniting Sephirah, תפארת, *Tiphereth*, Beauty or Mildness,[18] represented by the Divine Name אלוה ודעת, *Eloah va-Daath*, and the angelic names שנאנים, *Shinanim* (Psalm lxviii, 18) or מלכים, *Melekim*, Kings. Thus by the union of justice and mercy we obtain beauty and clemency, and the second trinity of the Sephiroth is complete. This Sephira, or "Path" or "Numeration"—for by these latter appellations the emanations are sometimes called—together with the fourth, fifth, seventh, eighth, and ninth Sephiroth, is spoken of as זעיר אנפין, *Zauir Anpin*, the Lesser Contenance, or Microprosopus, by way of antithesis to Macroprosopus, or the Vast Countance, which is one of the names of Kether, the first Sephira. The six Sephiroth of which *Zauir Anpin* is composed, are then called His six members. He is also called מלך, *Melekh*, the King.

The number 7. The seventh Sephira is נצח, *Netzach*, or Firmness and Victory, corresponding to the Divine Name יהוה צבאות, *IHVH Tzabaoth*, the Lord of Armies, and the angelic names אלהים, *Elohim*, Gods, and תרשישים, *Tarshishim*, the brilliant ones (Daniel x, 6).

The number 8. Thence proceeded the feminine passive potency הוד, *Hod*, Splendour, answering to the Divine Name אלהים צבאות, *Elohim Tzabaoth*, the Gods of Armies, and among the angels to בני אלהים, *Beni Elohim*, the sons of the Gods (Genesis vi, 4).

The number 9. These two produced יסוד, *Yesod*, the Foundation or Basis, represented by אל חי, the Mighty Living One, and שדי, *Shaddai*: and among the angels by אשים, *Aishim*, the Flames (Psalms civ, 4), yielding the third Trinity of the Sephiroth.

The number 10. From this ninth Sephira came the tenth and last, thus completing the decad of the numbers. It is called מלכות, *Malkuth*, the Kingdom, and also the Queen, Matrona, the inferior Mother, the Bride of Microprosopus; and שכינה, *Shekinah*,[19] represented by the Divine Name אדני, *Adonai*,[20] and among the angelic hosts by the Kerubim, כרובים.

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[17] Add, in another sense, ch xvii. *This is important* – T.S.
[18] Or Harmony.
[19] Some Qabalists allude to the idea of a lower and higher Shekinah, the higher referred to Binah – T.S.
[20] Lit. "Lord"; also אדני מלך, *Adonai Melekh*, My Lord the King, and אדני הארץ, *Adonai ha-Aretz*, Lord of Earth.

Now, each of these Sephiroth will be in a certain degree androgynous, for it will be feminine or receptive with regard to the Sephira which immediately precedes it in the sephirothic scale, and masculine or transmissive with regard to the Sephira which immediately follows it. But there is no Sephira anterior to Kether, nor is there a Sephira which succeeds Malkuth. By these remarks it will be understood how Chokmah is a feminine noun, though marking a masculine Sephira. The connecting link of the Sephiroth is the *Ruach*, spirit, from *Mezla*, the hidden influence.

I will now add a few more remarks on the qabalistical meaning of the term מתקלא, *Metheqela*, balance. In each of the three trinities or triads of the Sephiroth is a duad of opposite sexes, and a uniting intelligence which is the result. In this, the masculine and feminine potencies are regarded as the two scales of the balance, and the uniting Sephira as the beam which joins them. Thus, then, the term balance may be said to symbolize the Triune, Trinity in Unity, and the Unity represented by the central point of the beam. But, again, in the Sephiroth there is a triple Trinity, the upper, lower and middle. Now, these three are represented thus: the supernal, or highest, but the Crown, Kether; the middle by the King, and the inferior by the Queen; which will be the greatest trinity. And the earthly correlatives of these will be the *primum mobile*, the sun and the moon. Here we at once find alchemical symbolism.

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The Sephiroth are further divided into three pillars – the right-hand Pillar of Mercy, consisting of the second, fourth, and seventh emanations; the left-hand Pillar of Judgement, consisting of the third, fifth, and eighth; and the Middle Pillar of Mildness, consisting of the first, sixths, ninth, and tenth emanations.

In their totality and unity the ten Sephiroth represent the archetypal man, אדם קדמון, *Adam Qadmon*, the Protogonos. In looking at the Sephiroth constituting the first triad, it is evident that they represent the intellect; and hence this triad is called the intellectual world, עולם מושכל, *Olahm Mevshekal*. The second triad corresponds to the moral world עולם מורגש, *Olahm Morgash*. The third represents power and stability, and is therefore called the material world, עולם המוטבע, *Olahm ha-Mevetbau*. These three aspects are called the faces, אנפין, *Anpin*. Thus is the tree of life, עץ חיים, *Otz Chaiim*[21] formed; the first triad being placed above, the second and third below, in such a manner that the three masculine Sephiroth are on the right, three feminine on the left, whilst the four uniting Sephiroth occupy the centre. This is the qabalistical "tree of life," on which all things depend. There is considerable analogy between this and the tree Yggdrasil of the Scandinavians.

I have already remarked that there is one trinity which comprises all the Sephiroth, and that it consists of the crown, the king, and the queen. (In some senses this is the Christian Trinity of Father, Son and Holy Spirit, which in their highest divine nature are symbolized by the first three Sephiroth, Kether, Chokmah, and Binah.) It is the Trinity which created the world, or, in qabalistic language, the universe was born from the union of the crowned king and queen. But according to the Qabalah, before the complete form of the heavenly man (the ten Sephiroth) was produced, there were certain primordial worlds created, but these could not subsist, as the equilibrium of balance was not yet perfect, and they were convulsed by the unbalanced force, and destroyed.[22] These primordial worlds are called the "kings of ancient time" and the "kings

[21] Sometimes עץ החיים, *Otz ha-Chayim*, thus making possible the fudging of a different set of Gematria identities – T.S.

[22] According to some, the Qlippoth or Shells are the remnants of these primal worlds – T.S.

of Edom who reigned before the monarchs of Israel." In this sense, Edom is the world of unbalanced force, and Israel is the balanced Sephiroth (Genesis xxxvi, 31). This important fact, that worlds were created and destroyed prior to the present creation, is again and again reiterated in the Zohar.

Now the Sephiroth are also called the World of Emanations, or the Atziluthic World, or archetypal world, עולם אצילות, *Olahm Atziluth*; and this world gave birth to three other worlds, each containing a repetition of the Sephiroth, but in a descending scale of brightness.

The second world is the Britic world, עולם הבריאה, *Olahm ha-Briah*, the world of creation, also called כורסיא, *Korsia*, the throne. It is an immediate emnation from the world of Atziluth, whose ten Sephiroth are reflected herein, and are consequently more limited, though they are still of the purest nature, and without any admixture of matter.

The third is the Yetziratic world, עולם היצירה, *Olahm ha-Yetzirah*, or world of formation and of Angels, which proceeds from Briah, and though less refined in substance, is still without matter. It is in this angelic world where those intelligent and incorporeal beings reside who are wrapped in a luminous garment, and who assume a form when they appear to man.

The fourth is the Assiatic world, עולם העשיה, *Olahm ha-Assiah*, the world of action, called also the world of shells, עולם הקליפות, *Olahm ha-Qliphoth*, which is this world of matter, made up of the grosser elements of the other three. In it is also the abode of the evil spirits which are called "the shells" by the Qabalah, קליפות, *Qliphoth*, material shells. The devils are divided into ten classes, and have suitable habitations (See Tables in *777*).[23]

The Demons are the grossest and most deficient of all forms. Their ten degrees aswer to decad of the Sephiroth, but in inverse ratio, as darkness and impurity increase with the descent of each degree. The two first are nothing but absence of visible form and organization. The third is the abode of darkness. Next follow seven Hells occupied by thoe demons which represent incarnate human vices, and torture those who have given themselves up to those vices in earth-life. Their prince is סמאל, *Samael*, the angel of poison and of death.[24] His wife is the harlot, or woman of whoredom, אשת זנונים, *Isheth Zanunim*;[25] and united they are called the Beast, חיוא, *Chioa*. Thus the infernal trinity is completed, which is, so to speak, the averse and caricature of the supernal Creative One. Samael is considered to be identical with Satan.

The name of the Deity, which we call Jehovah, is in Hebrew a name of four letters, יהוה; and the true pronunciation of it is known to very few. I myself know some score of different mystical pronunciations of it. The true pronunciation is a most secret arcanum, and is a secret of secrets. "He who can rightly pronounce it, causeth heaven and earth to tremble, for it is the name which rusheth through the universe." Therefore when a devout Jew comes upon it in reading from the Scriptures, he either does not attempt to pronounce it, but instead makes a short pause, or else he substitutes for it the name אדני, *Adonai*, Lord. The radical meaning of the word is "to be," and it is thus, like אהיה, *Eheieh*, a glyph of existence. It is capable of twelve transpositions,

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[23] In the *Equinox* publication this replaced a reference to one of the tables accompanying Mathers' introduction – T.S.

[24] *Samael* is various glossed as "poison of God" or "blind God." In some of the Gnostic texts found at Nag Hammadi Samael is identified with the demiurge – T.S.

[25] By Gematria, 864, שמש וירח, *Shemesh va-Yerich*, sun and moon, and קדוש קדשים, *Qadesh Qadeshim*, Holy of Holies. Draw your own conclusions (possibly along the lines of "you can prove anything with Gematria if you try hard enough") – T.S.

which *all* convey the meaning of "to be"; it is the only word that will bear so many transpositions without its meaning being altered. They are called the "twelve banners of the mighty Name" and are said by some to rule the twelve signs of the Zodiac. These are the twelve banners: – יהוה, יההו, יוהה, הוהי, הויה, ההיו, וההי, ויהה, והיה, היהו, היוה, ההוי. There are three other tetragrammatic names, which are **אהיה**, *Eheieh*, existence; **ארני**, *Adonai*, Lord; and **אגלא**, *Agla*. This last is not, properly speaking, a word, but is a notariqon of the sentence **אתה גבור לעולם ארני**, *Ateh Gibor le-Olahm Adonai*, "Thou art mighty for ever, O Lord!" A brief explanation of Agla is this: A, the one first; A, the one last; G, the Trinity in Unity; L, the completion of the Great Work.

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But **יהוה**, the Tetragrammaton, as we shall presently see, contains all the Sephiroth with the exception of Kether, and specially signifies the Lesser Countenance, Microprosopus, the King of the qabalistic Sephirothic greatest Trinity, and the Son in His human incarnation in the Christian acceptation of the Trinity. Therefore, as the Son reveals the Father, so does **יהוה** reveal **אהיה**.

And **ארני** is the Queen "by whom alone Tetragrammaton can be grasped," whose exaltation into Binah is found in the Christian Assumption of the Virgin.

The Tetragrammaton **יהוה** is referred to the Sephiroth thus: the uppermost point of the letter *Yod*, **י**, is said to refer to Kether; the letter **י** itself to Chokmah, the father of Microprosopus; the letter **ה**, or "the supernal *He*" to Binah, the supernal Mother; the letter **ו** to the next six Sephiroth, which are called the six members of Microprosopus (and six is the numerical value of **ו**); lastly, the letter **ה**, the "inferior *He*" to Malkuth, the tenth Sephira, the Bride of Microprosopus.

Advanced students should then go to the fountain head, Knorr von Rosenroth's "Kabbala denudata," and study for themselves.[26] It should not prove easy; Frater P., after years of study, confessed: "I cannot get much out of von Rosenroth"; and we may add that only the best minds are likely to obtain more than an academic knowledge of a system which we suspect von Rosenroth himself never understood in any deeper sense. As a book of reference to the hierarchical correspondences of the Qabalah, of course 777 stands alone and unrivalled.

The Graphic Qabalah has already been fully illustrated in this treatise. See Illustrations 2, 12, 16, 17, 18, 19, 21, 22, 24, 27, 28, 29, 33, 34, 35, 38, 39, 40, 41, 43, 45, 46, 47, 48, 50, 51, 61, 63, 64, 65, 66, 71, 72, 73, 74, 75, 76, 77, 78, 79, 82.[27]

By far the best and most concise account of the method of the Qabalah is that by an unknown author,[28] which Mr Aleister Crowley has printed at the end of the first volume of his Collected Works, and which we here reprint in full.

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[26] Reprinted Heidelberg: Georg Olms, 1974; it may be found in academic libraries – T.S.

[27] Figures mostly taken from Golden Dawn teachings or rituals which accompanied the instalments of *The Temple of Solomon the King* in *Equinox* I (2-3). Most can be found in Regardie, *Golden Dawn* – T.S.

[28] Almost certainly Crowley – T.S.

LIBER LVIII

## QABALISTIC DOGMA

The Evolution of Things is thus described by the Qabalists.

First is Nothing, or the Absence of Things, אין, which does not mean and cannot mean Negatively Existing (if such an Idea can be said to mean anything), as S. Liddell MacGregor Mathers, who misread the Text and stultified the Commentary by the Light of his own Ignorance of Hebrew and Philosophy, pretends in his Translation of v. Rosenroth.

Second is Without Limit אין סוף, *i.e.*, Infinite Space.

This is the primal Dualism of Infinity; the infinitely small and the infinitely great. The Clash of these produces a finite positive Idea which happens (see בראשית[29] for a more careful study, though I must not be understood to indorse every Word in our Poet-Philosopher's Thesis) to be Light, אור. This word אור is most important. It symbolises the Universe immediately after Chaos, the Confusion or Clash of the Infinite Opposites. א is the Egg of Matter; ו is ♉, the Bull, or Energy-Motion; and ר is the Sun, or organised and moving System of Orbs. The three Letters of אור thus repeat the three Ideas. The Nature of אור is this analysed, under the figure of the ten Numbers and the 22 Letters which together compose what the Rosicrucians have diagrammatised under the name of Minutum Mundum. It will be noticed that every Number and Letter has its "Correspondence" in Ideas of every Sort; so that any given Object can be analysed in Terms of the 32. If I see a blue Star, I should regard it as a Manifestation of Chesed, Water, the Moon, Salt the Alchemical Principle, Sagittarius or What not, in respect of its Blueness—one would have to decide which from other Data—and refer it to the XVIIth Key of the Taro in Respect of its Starriness.

The Use of these Attributions is lengthy and various: I cannot dwell upon it: but I will give one Example.

If I wish to visit the Sphere of Geburah, I use the Colours and Forces appropriate: I go there: if the Objects which then appear to my spiritual Vision are harmonious therewith, it is a Test of their Truth.

So also, to construct a Talisman, or to invoke a Spirit.

The methods of discovering Dogma from sacred Words are also numerous and important: I may mention:—

(*a*) The Doctrine of Sympathies: drawn from the total Numeration of a Word, when identical with, or a Multiple or Submultiple of, or a Metathesis of, that of another Word.

(*b*) The Method of finding the Least Number of a Word, by adding (and re-adding) the Digits of its total Number, and taking the corresponding Key of the Taro as a Key to the Meaning of the Word.

(*c*) The Method of Analogies drawn from the Shape of the Letters.

(*d*) The Method of Deductions drawn from the Meanings and Correspondence of the Letters.

(*e*) The Method of Acrostics drawn from the Letters. This Mode is only valid for Adepts of the highest Grades, and then under quite exceptional and rare Conditions.

[29] *I.e.*, Crowley's essay *Berashith* – T.S.

(*f*) The Method of Transpositions and Transmutations of the Letters, which suggest Analogies, even when they fail to explain in direct Fashion.

All these and their Varieties and Combinations, with some other more abstruse or less important Methods, may be used to unlock the Secret of a Word.

Of course with Powers so wide it is easy for the Partisan to find his favourite Meaning in any Word. Even the formal Proof 0 = 1 = 2 = 3 = 4 = 5 = . . . . . . . = n is possible.

But the Adept who worked out this Theorem, with the very Intent to discredit the Qabalistc Mode of Research, was suddenly dumbfounded by the Fact that he had actually stumbled upon the Qabalistic Proof of Pantheism or Monism.

What really happens is that the Adept sits down and performs many useless Tricks with the Figures, without Result.

Suddenly the Lux dawns, and the Problem is solved.

The Rationalist explains this by Inspiration, the superstitious Man by Mathematics.

I give an Example of the Way in which one works. Let us take IAO, one of the "Barbarous Names of Evocation," of which those who have wished to conceal their own Glory by adopting the Authority of Zarathustra have said that in the holy Ceremonies it has an ineffable Power.

But what Kind of Power? By the Qabalah we can find out the Force of the Name IAO.

We can spell it in Hebrew יאו or יאע. The Qabalah will even tell us which is the true Way. Let us however suppose that it is spelt יאו. This adds up to 17.

But first of all it strikes us that I, A, and O are the three Letters associated with the three Letters ה in the great Name of Six Letters, אהיהוה, which combines אהיה and יהוה, Macroprosopus and Microprosopus. Now these feminine Letters ה conceal the "Three Mothers" of the Alphabet א, מ, and ש. Replace these, and we get אשימוא, which adds up to 358, the Number alike of נחש, the Serpent of Genesis, and the Messiah. We thus look for redeeming Power in IAO, and for the Masculine Aspect of that Power.

Now we will see how that Power works. We have a curious Dictionary, which was made by a very learned Man, in which the Numbers from 1 to 10,000 fill the left hand Column, in Order, and opposite them are written all the sacred or important Words which add up to each Number.[30]

We take this Book, and look at 17. We find that 17 is the number of Squares in the Swastika, which is the Whirling Disc or Thunderbolt. Also there is חוג, a Circle or Orbit; זוד, to seethe or boil; and some other Words, which we will neglect in this Example, though we should not dare to do so if we were really trying to find out a Thing we none of us knew. To help our Deduction about Redemption, too, we find חדה, to brighten or make glad.

We also work in another Way. I is the Straight Line or Central Pillar of the Temple of Life; also it stands for Unity, and for the Generative Force. A is the Pentagram, which means the Will of Man working Redemption. O is the Circle from which everything came, also Nothingness, and the Female, who absorbs the Male. The Progress of the Name shows then the Way from Life to Nirvana by means of the Will: and is a Hieroglyph of the Great Work.

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30 Published as *Sepher Sephiroth* in *Equinox* I (8).

Look at all our Meanings! Every one of them shows that the Name, if it has any Power at all, and that we must try, has the Power to redeem us from the Love of Life which is the Cause of Life, by its masculine Whirlings, and to gladden us and to bring us to the Bosom of the Great Mother, Death.

Before what is known as the Equinox of the Gods, a little While ago, there was an initiated Formula which expressed these Ideas to the Wise. As these Formulas are done with, it is of no Consequence if I reveal them. Truth is not eternal, any more than God; and it would be but a poor God that could and did not alter his Ways at his Pleasure.

This Formula was used to open the Vault of the Mystic Mountain of Abiegnus, within which lay (so the Ceremony of Initiation supposed) the Body of our Father Christian Rosen Creutz, to be discovered by the Brethren with the Postulant as said in the Book called Fama Fraternitatis.

There are three Officers, and they repeat the Analysis of the Word as follows:

Chief.. Let us analyse the Key Word—I.
2nd. N.
3rd. R.
All. I.
Chief. Yod. י
2nd. Nun. נ
3rd. Resh. ר
All. Yod. י
Chief. Virgo (♍) Isis, Mighty Mother.
2nd. Scorpio (♏) Apophis, Destroyer.
3rd. Sol (☉) Osiris, slain and rise.
All. Isis, Apophis, Osiris, IAO.

All spread Arms as if on a Cross, and say:—

The Sign of Osiris slain!

Chief bows his Head to the Left, raises his Right Arm, and lowers his Left, keeping the Elbow and right Angles, thus forming the letter  (also the Swastika).

The Sign of the Mourning of Isis.

2nd. With erect Head, raises his Arms to form a V (but really to form the triple Tongue of Flame, the Spirit), and says:—

The Sign of Apophis and Typhon.

3rd. Bows his Head and crosses his Arms on his Breast (to form the Pentagram).

The Sign of Osiris risen.

All give the Sign of the Cross, and say:—

L. V. X.

Then the Sign of Osiris risen, and say:—

Lux, the Light of the Cross.

This Formula, on which one may meditate for Years without exhausting its wonderful Harmonics, gives an excellent Idea of the Way in which Qabalistic Analysis is conduct.

First, the Letters have been written in Hebrew Characters.

Then the Attributions of them to the Zodiac and to Planets are substituted, and the Names of Egyptian Gods belonging to these are invoked.

The Christian Idea of I.N.R.I. is confirmed by these, while their Initials form the sacred Word of the Gnostics. That is, IAO. From the Character of the Deities and their Functions are deduced their Signs, and these are found to signal (as it were) the word Lux (אור), which itself is contained in the Cross.

A careful Study of these Ideas, and of the Table of Correspondences, which one of our English Brethren is making,[31] will enable him to discover a very great Deal of Matter for Thought in these Poems which an untutored Person would pass by.

To return to the general Dogma of the Qabalists.

The Figure of Minutum Mundum will show how they suppose one Quality to proceed from the last, first in the pure God-World Atziluth, then in the Angel-World Briah, and so on down to the Demon-Worlds, which are however not thus organised. They are rather Material that was shed off in the Course of Evolution, like the Sloughs of a Serpent, from which comes their Name of Shells, or Husks.

Apart from silly Questions as to whether the Order of the Emanations is confirmed by Palæontology, a Question it is quite impertinent to discuss, there is no doubt the Sephiroth are types of Evolution as opposed to Catastrophe and Creation.

The great Charge against this Philosophy is founded on its alleged Affinities with Scholastic Realism. But the Charge is not very true. No Doubt but they did suppose vast Storehouses of “Things of One Kind” from which, pure or minggled, all other Things did proceed.

Since ג, a Camel, refers to the Moon, they did say that a Camel and the Moon were sympathetic, and came, that Part of them, from a common Principle: and that a Camel being yellow brown, it partook of the Earth Nature, to which that Colour is given.

They thence said that by taking all the Nature involved, and by blending them in the just Proportions, one might have a Camel.

But this is no more than is said by the Upholders of the Atomic Theory.

They have their Storehouses of Carbon, Oxyen, and such (not in one Place, but no more is Geburah in one Place), and what is Organic Chemistry but the Production of useful Compounds whose Nature is deduced absolutely from theoretical Considerations long before it is ever produced in the Laboratory?

The difference, you will say, is that the Qabalists maintain a Mind of each Kind behind each Class of Things of one Kind; but so did Berkeley, and his Argument in that Respect is, as the great Huxley showed, irrefragable. For by the Universe I mean the Sensible; any other is Not to be Known: and the Sensible is dependent upon Mind. Nay, though the Sensible is said to be an Argument of a Universe Insensible, the latter becomes sensible in Mind as soon as the Argument is accepted, and disappears with its Rejection.

[31] See *777*.

Nor is the Qabalah dependent upon its Realism, and its Application to the Works magical—but I am defending a Philosophy which I was asked to describe, and this is not lawful.

A great Deal may be learned from the Translation of the Zohar by S. Liddell Macgregor Mathers, and his Introduction thereto, though for those who have Latin and some acquaintence with Hebrew it is better to study the Kabbala Denudata of Knorr von Rosenroth, in Despite of the heavy Price; for the Translator has distorted the Text and its Comment to suit his belief in a supreme Personal God, and in that degraded Form of the Doctrine of Feminism which is so popular with the Emasculate.

The Sephiroth are grouped in various Ways. There is a Superior Triad or Trinity; a Hexad; and Malkuth: the Crown, the Father, and the Mother; the Son or King; and the Bride.

Also, a Division into seven Palaces, seven Planes, three Pillars or Columns: and the like.

The Flashing Sword follows the Course of the Numbers and the Serpent Nechushtan or of Wisdom crawls up the Paths which join them upon the Tree of Life, namely the Letters.

It is important to explain the Position of Daath or Knowledge upon the Tree. It is called the Child of Chokmah and Binah, but it hath no Place. But it is really the Apex of a Pyramid of which the three first Numbers form the Base.

Now the Tree, or Minutum Mundum, is a Figure in a Plane of a solid Universe. Daath, being above the Plane, is therefore a Figure of a Force in four Dimensions, and thus it is the Object of the Magnum Opus. The three Paths which connect it with the First Trinity are the three lost Letters or Fathers of the Hebrew Alphabet.

In Daath is said to be the Head of the great Serpent Nechesh or Leviathan, called Evil to conceal its Holiness (נחש = 358 = משיח, the Messiah or Redeemer, and לויתן = 496 = מלכות, the Bride.) It is identical with the Kundalini of the Hindu Philosophy, the Kwan-se-on of the Mongolian Peoples, and means the magical Force in Man, which is the sexual Force applied to the Brain, Heart, and other Organs, and redeemeth him.

The gradual Disclosure of these magical Secrets to the Poet may be traced in these Volumes,[32] which it has been my Privilege to be asked to explain. It has been impossible to do more than place in the Hands of any intelligent Person the Keys which will permit him to unlock the many Beautiful Chambers of Holiness in these Palaces and Gardens of Beauty and Pleasure.

Of the results of the method we possess one flawless gem, already printed in the EQUINOX (Vol. II. pp. 163-185), “A Note on Genesis” by V.H. Fra. I.A.

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[32] *I.e.*, the three volumes of Crowley’s *Collected Works* – T.S.

From this pleasant, orthodox, and-so-they-all-lived-happy-ever-after view let us turn for a moment to the critical aspect. Let us demolish in turn the qabalistic methods of exegesis; and then, if we can, discover a true basis upon which to erect an abiding Temple of Truth.

1. Gematria.

The number 777 affords a good example of the legitimate and illegitimate deductions to be drawn. It represents the sentence אחת רוח אלהים חיים, "One is the Spirit of the Living God," and also עלאהם הקלפות, "The world of the Shells (excrements—the demon-world)."

Now it is wrong to say that this idea of the unity of the divine spirit is identical with this idea of the muddle of chaos—unless in that exalted grade in which "The One is the Many." But the compiler of Liber 777 was a great Qabalist when he thus entitled his book; for he meant to imply, "One is the Spirit of the Living God," *i.e.* I have in this book unified all the diverse symbols of the world; also also, "the world of shells," *i.e.* this book is full of mere dead symbols; do not mistake them for the living Truth. Further, he had an academic reason for his choice of a number; for the tabulation of the book is from Kether to Malkuth, the course of the Flaming Sword; and if this sword be drawn upon the Tree of Life, the numeration of the Paths over which it passes (taking ג, 3, as the non-existent path from Binah to Chesed, since it connects Macroprosopus and Microprosopus) is 777. [See Diagrams 2 and 12[33]]

To take another example, it is no mere coincidence that 463, the Staff of Moses, is ת, ס, ג, the paths of the Middle Pillar; no mere coincides that 26, יהוה, is 1 + 6 + 9 + 10, the Sephiroth of the Middle Pillar. But ought we not to have some supreme Name for 489, their sum, the Middle Pillar perfect? Yet the Sepher Sephiroth is silent. (We find only 489 = משלם גמול, the avenger. Ed.)

Again, 111 is Aleph, the Unity, but also אפל, thick Darkness, and אסן, Sudden Death. This can only be interpreted as meaning the annihilation of the individual in the Unity, and the Darkness which is the Threshold of the Unity; in other words, one must be an expert in Samadhi before this simple Gematria has any proper meaning. How, then, can it serve the student in his research? The uninitiated would expect Life and Light in the One; only by experience can he know that to man the Godhead must be expressed by those things which most he fears.

We here purposely avoid dwelling on the mere silliness of many Gematria correspondences, *e.g.*, the equality of the Qliphoth of one sign with the Intelligence of another. Such misses are more frequent than such hits as אחד, Unity, 13 = אהבה, Love, 13.

The argument is an argument in a circle. "Only an adept can understand the Qabalah," just as (in Buddhism) Sakyamuni said, "Only an Arahat can understand the Dhamma."

[33] Diagram 2 was a Tree of Life diagram showing the paths with letters, Tarot trumps, and Yetziratic attributions, and the Sephiroth with associated grades; Diagram 12 the figure of the Flaming Sword – T.S.

In this light, indeed, the Qabalah seems little more than a convenient language for recording experience.

We may mention in passing that Frater P. never acquiesced in the obvious "cook" of arguing $x = y + 1 \therefore x = y$, by assuming that $x$ should add one to itself "for the concealed unity." Why shouldn't $y$ have a little concealed unity of its own?[34]

That the method should ever have been accepted by any Qabalist argues a bankruptcy of ingenuity beyond belief. In all conscience, it is easy enough to fake identities by less obviously card-sharping methods!

2. Notariqon.

The absurdity of this method needs little indication. The most unsophisticated can draw pity and amusement from Mr Mathers' Jew, converted by the Notariqons of "Berashith." True, F.I.A.T. is Flatus, Ignis, Aqua, Terra; showing the Creator as Tetragrammaton, the synthesis of the four elements; showing the Eternal Fiat as the equilibrated powers of Nature. But what forbits Fecit Ignavus Animam Terrae,[35] or any other convenient blasphemy, such as Buddha would applaud?

Why not take our converted Jew and restore him to the Ghetto with Ben, Ruach, Ab, Sheol!—IHVH, Thora?[36] Why not take the sacred *'Iχθυς* of the Christian who thought it meant *Iησους Χριστος Θεου 'Υιος Σωτηρ*[37] and make him a pagan with " *'Ισιδος Ξαρις Θησαυρος 'Υιων Σοφιας*"?[38]

Why not argue that Christ in cursing the fig, F.I.G., wished to attack Kant's dogmas of Freewill, Immortality, God?

3. Temurah.

Here again the multiplicity of our methods makes our method too pliable to be reliable. Should we argue that בבל = ששכ (620) by the method of Athbash, and that therefore בבל symbolises Kether (620)? Why, בבל is confusion, the very opposite of Kether.

Why Athbash? Why not Abshath? or Agrath? or any other of the possible combinations?

About the only useful Temurah is Aiq Bkr, given above. In this do we find a suggestive reasoning. For example, we find it in the attribution of אלהים to the pentagram which gives $\pi$. [See "A Note on Genesis", EQUINOX, No. II. p. 184.] Here we write Elohim, the creative deities, round a pentagram, and read it reverse beginning with ל, ♎, the letter of equilibrium, and obtain an approximation to $\pi$ 3.1415 (good enough for the benighted Hebrew), as if thereby the finite square of creation was assimilated to the infinite circle of the Creator.

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34 Concealed *yod*s on the other hand are another matter entirely – T.S.
35 [*Lat.*, "a coward created the soul of the earth."]
36 [*Heb.*, possibly intended for: "The Son, the Spirit, the Father, the grave: IHVH [is] the Law."]
37 [*Grk.*, "Jesus Christ, son of God, saviour."]
38 [*Grk.*, approx. "The favour of Isis [is] the treasure of the sons of wisdom."]

Yes: but why should not Berashith 2, 2, 1, 3, 1, 4, give, say, *e*?[39] The only answer is, that if you screw it round long enough, it perhaps will!

The Rational Table of Tziruph should, we agree with Fra. P., be left to the Rationalist Press Association, and we may present the Irregular Table of Commutations to Irregular Masons.

4. To the less important methods we may apply the same criticism.

We may glance in passing at the Yetziratic, Tarot, and signifactory methods of investigating any word. But though Frater P. was expert enough in these methods they are hardly pertinent to the pure numerical Qabalah, and we therefore deal gently with them. The attributions are given in 777. Thus **א** in the Yetziratic world is “Air,” by Tarot “the Fool,” and by signification “an ox.” Thus we have the famous I.N.R.I. = י. נ. ר. י. = ♍, ♏, ☉, ♍; the Virgin, the Evil Serpent, the Sun, suggesting the story of Genesis ii. and of the Gospel. The initials of the Egyptian names Isis, Apophis, Osiris, which correspond, give in their turn the Ineffable Name IAO; thus we say that the Ineffable is concealed in and revealed by the Birth, Death and Resurrection of Christ; and further the Signs of the Mourning of the Mother, Triumph of the Destroyer, and Rising of the Son, give by shape the letters L.V.X., Lux, which letters are (again) concealed in and revealed by the Cross  the Light of the Cross. Further examples will be found in “A Note on Genesis.” One of the most famous is the Mene, Tekel, Upharsin of Daniel, the imaginary prophet who lived under Belshazzar the imaginary king.

- **מנא**. The Hanged Man, Death, the Fool = “Sacrificed to Death by thy Folly.”
- **תכל**. The Universe, the Wheel of Fortune, Justice = “Thy kingdom’s fortune is in the Balance.”
- **פרש** The Blasted Tower, the Sun, the Last Judgement = “Ruined is thy glory, and finished.”

But we cannot help thinking that this exegesis must have been very hard work.

We could more easily read

- **מנא**. To sacrifice to death is folly.
- **תכל**. Thy kingdom shall be fortunate, for it is just.
- **פרש** The Tower of thy glory shall endure until the Last Days.

There! that didn’t take two minutes; and Belshazzar would have exalted us above Daniel.

Similarly AL, God, may be interpreted “His folly is justice,” as it is written: “The wisdom of this word is foolishness with God.”

Or, by Yetzirah, “The air is His balance,” as it is written: “God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament.”

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[39] *e* is the base of “natural logarithms”; it is defined as the sum from 0 to infinity of 1 over *n* factorial; approximately 2.718281828 – T.S.

Or by meaning: “The ox and the goad,” *i.e.* “He is both matter and motion.”

We here append a sketch MS by Frater P., giving his explanation by Tarot, etc., of the letters of the alphabet spelt in full.

### Mystic Readings of the Letters of the Alphabet

(*See* Tarot Cards, *and meditate*)

אלף. Folly’s Doom is Ruin
בית. The Juggler with the Secret of the Universe.
גמל. The Holy Guardian Angel is attained by Self-Sacrifice and Equilibrium.
דלת. The Gate of the Equilibrium of the Universe. (Note D, the highest reciprocal path.)
הה. The Mother is the Daughter; and the Daughter is the Mother.
וו. The Son is (but) the Son. (These two letters show the true doctrine of Initiation as given in Liber 418; opposed to Protestant Exotericism.
זין. The answer of the Oracles is always Death.
חית. The Chariot of the Secret of the Universe.
טית. She who rules the Secret Force of the Universe.
יוד. The Secret of the Gate of Initiation.
כף. In the Whirlings is War.
למד. By Equilibrium and Self-Sacrifice, the Gate!
מים. The Secret is hidden between the Waters that are above and the Waters that are beneath. (Symbol, the Ark containing the secret of Life borne upon the Bosom of the Deluge beneath the Clouds.)
נון. Initiation is guarded on both sides by death.
סמך. Self-control and Self-sacrifice govern the Wheel.
עין. The Secret of Generation is Death.
פה. The Fortress of the Most High. (Note P, the lowest reciprocal path).
צדי. In the Star is the Gate of the Sanctuary.
קוף. Illusionary is the Initiation of Disorder.
ריש. In the Sun (Osiris) is the Secret of the Spirit.
שין. Resurrection is hidden in Death.
תו. The Universe is the Hexagram.

(Other meanings suit other planes and other grades.)

Truly there is no end to this wondrous science; and when the sceptic sneers, “With all these methods one ought to be able to make everything out of nothing,” the Qabalist smiles back the sublime retort, “With these methods One did make everything out of nothing.”

Besides these, there is still one more method—a method of some little importance to students of the Siphra Dzenioutha, namely the analogies drawn from the shapes of letters; these are often interesting enough. א, for example, is a ו between י and י, making 26. Thus יהוה 26 = א, 1. Therefore Jehovah is One. But it would be as pertinent to continue 26 = 2 × 13, and 13 = Achad = 1, and therefore Jehovah is Two.

This then is an absurdity. Yes; but it is also an arcanum!

How wonderful is the Qabalah! How great its security from the profane; how splendid its secrets to the initiate!

Verily and amen! yet here we are at the old dilemma, that one must know Truth before one can rely upon the Qabalah to show Truth.

Like the immortal burglar:

> "Bill wouldn't hurt a baby—he's a pal as you can trust.
> He's all right when yer know 'im; but yer've got to know 'im fust."

So those who have committed themselves to academic study of its mysteries have found but a dry stick: those who have understood (favoured of God!) have found therein Aaron's rod that budded, the Staff of Life itself, yea, the venerable Lingam of Mahasiva!

It is for us to trace the researches of Frater P. in the Qabalah, to show how from this storehouse of child's puzzles, of contradictions and incongruities, of paradoxes and trivialities, he discovered the very canon of Truth, the authentic Key of the Temple, the Word of that mighty Combination which unlocks the Treasure-Chamber of the King.

And this following is the Manuscript which he has left for our instruction.

## AN ESSAY UPON NUMBER

(May the Holy One mitigate His severities toward His servant in respect of the haste wherewith this essay hath been composed!

When I travelled with the venerable Iehi Aour in search of Truth, we encountered a certain wise and holy man, Shri Parananda. Children! said he, for two years must ye study with me before ye fully comprehend our Law.

"Venerable Sir!" answered Frater I.A., "The first verse of *Our* Law contains but seven words. For seven years did I study that verse by day and by night; and at the end of that time did I presume—may the Dweller of Eternity pardon me!—to write a monograph upon the first word of those seven words."

"Venerable Sir!" quoth I: "that First Word of our law contains but six letters. For six years did I study that word by day and by night; and at the end of that time did I not dare to utter the first letter of those six letters."

Thus humbling myself did I abash both the holy Yogi and my venerable Frater I.A. But alas! Tetragrammaton! Alas! Adonai! the hour of my silence is past. May the hour of my silence return! Amen.)

LIBER LVIII

# PART I

## THE UNIVERSE AS IT IS

### SECTION I

0. The Negative—the Infinite—the Circle, or the Point.
1. The Unity—the Positive—the Finite—the Line, derived from 0 by extension. The divine Being.
2. The Dyad—the Superficies, derived from 1 by reflection $\frac{1}{1}$, or by revolution of the line about its end. The Demiurge. The divine Will.
3. The Triad, the Solid, derived from 1 and 2 by addition. Matter. The divine Intelligence.
4. The Quarternary, the solid existing in Time, matter as we know it. Derived from 2 by multiplication. The divine Repose.
5. The Quinary, Force or Motion. The interplay of the divine Will with matter. Derived from 2 and 3 by addition.
6. The Senary, Mind. Derived from 2 and 3 by multiplication.
7. The Septenary, Desire. Derived from 3 and 4 by addition. (There is however a secondary attribution of 7, making it the holiest and most perfect of the numbers.)
8. The Ogdoad, Intellect (also Change in Stability). Derived from 2 and 3 by multiplication, $8 = 2^3$.
9. The Ennead, Stability in Change. Derived from 2 and 3 by multiplication, $9 = 3^2$.
10. The Decad, the divine End. Represents the 1 returning to the 0. Derived from 1 + 2 + 3 + 4.
11. The Hendecad, the accursed shells, that only exist without the divine Tree. 1 + 1 = 2, in its evil sense of not being 1.

### SECTION II

0. The Cosmic Egg.
1. The Self of Deity, beyond Fatherhood and Motherhood.
2. The Father.
3. The Mother.
4. The Father made flesh—authoritative and paternal.
5. The Mother made flesh—fierce and active.
6. The Son—partaking of all these natures.
7. The Mother degraded to mere animal emotion.
8. The Father degraded to mere animal reason.
9. The Son degraded to mere animal life.
10. The Daughter, fallen and touching with her hands the shells.

It will be noticed that this order represents creation as progressive degeneration—which we are compelled to think of as evil. In the human organism the same arrangement will be noticed.

### SECTION III

0. The Pleroma of which our individuality is the monad: the “All-Self.”
1. The Self—the divine Ego of which man is rarely conscious.
2. The Ego; that which thinks “I”—a falsehood, because to think “I” is to deny “not-I” and thus to create the Dyad.
3. The Soul; since 3 reconciles 2 and 1, here are placed the aspirations to divinity. It is also the receptive as 2 is the assertive self.

4-9. The Intellectual Self, with its branches:

4. Memory.
5. Will.
6. Imagination.
7. Desire.
8. Reason.
9. Animal being.

6. The Conscious Self of the Normal Man: thinking itself free, and really the toy of its surroundings.
9. The Unconscious Self of the Normal Man. Reflex actions, circulation, breathing, digestion, *etc.*, all pertain here.
10. The illusory physical envelope; the scaffolding of the building.

## SECTION IV

Having compared these attributions with those to be found in 777, studied them, assimilated them so thoroughly that it is natural and needs no effort to think "Binah, Mother, Great Sea, Throne, Saturn, Black, Myrrh, Sorrow, Intelligence, *etc. etc. etc.*," in a flash whenever the number 3 is mentioned, we may profitably proceed to go through to the most important of the higher numbers. For this purpose I have removed myself from books of reference; only those things which have become fixed in my mind (from their importace) deserve place in the simplicity of this essay.

12. הוא, "He," a title of Kether, identifying Kether with the Zodiac, the "home of 12 stars" and their correspondences. See 777.
13. אחד, Unity, and אהבה, Love. A scale of unity; thus $13 \times 1 = 1$; $26 = 13 \times 2 = 2$; $91 = 13 \times 7 = 7$; so that we may find in 26 and 91 elaborations of the Dyad the the Septenary respectively.
14. An "elaboration" of 5 ($1 + 4 = 5$), Force; a "concentration" of 86 ($8 + 6 = 14$), Elohim, the 5 elements.
15. יה, Jah, one of the ineffable names; the Father and Mother united. Mystic number of Geburah: $1 + 2 + 3 + 4 + 5$.
17. The number of squares in the Swastika, which by shape is Aleph, א. Hence 17 recalls 1. Also יאו, IAO, the triue Father. See 32 and 358.
18. חי, Life. An "elaboration" of 9.
20. יוד, Yod, the letter of the Father.
21. אהיה, existence, a title of Kether. Note $3 \times 7 = 21$. Also why, the first three (active) letters of יהוה. Mystic number of Tiphareth.
22. The number of letters in the Hebrew Alphabet; and of the paths on the Tree. Hence suggests completion of imperfection, Finality, and fatal finality. Note $2 \times 11 = 22$, the accursed Dyad at play with the Shells.
24. Number of the Elders;[40] and $= 72 \div 3$. 72 is the "divided Name."
26. יהוה. Jehovah as the Dyad expanded, the jealous and terrible God, the lesser Countenance. The God of Nature, fecund, cruel, beautiful, relentless.
28. Mystic number of Netzach, כח, "Power."
31. לא, "not"; and אל, "God." In this Part I. ("Nature as it is") the number is rather forbidding. For AL is the God-name of Chesed, mercy; and so the number seems to deny that Name.

[40] In the Apocalpyse of John – T.S.

32. Number of Sephiroth and Paths, 10 + 22. Hence is completion of perfection. Finality; things as they are in their totality. אהיהוה, the combined אהיה and יהוה, Macroprosopus and Microprosopus, is here. If we supposed the 3 female letters ה to conceal the 3 mothers א, מ, ש, we obtain the number 358, Messiach, *q.v.* Note $32 = 2^5$, the divine Will extended through motion. $64 = 2^6$, will be the perfect number of matter, for it is 8, the first cube, squared. So we find it a Mercurial number, as if the solidity of matter was in truth eternal change.

35. אגלא, a name of God = Ateh Gibor Le-Olahm Adonai. "To Thee be the Power unto the Ages, O my Lord!" $35 = 5 \times 7$. 7 = Divinity, 5 = Power.

36. A Solar Number. אלה. Otherwise unimportant, but it is the mystic number of Mercury.

37. יחידה. The highest principle of the Soul, attributed to Kether. Note $37 = 111 \div 3$.

38. Note $38 \times 11 = 418$ *q.v.* in Part II.

39. יהוה אחד, Jehovah is one. $39 = 13 \times 3$. This is then the affirmation of the aspiring soul.

40. A "dead" number of fixed law, $4 \times 10$, Tetragrammaton, the lesser countenance immutable in the heaviness of Malkuth.

41. אם, the Mother, unfertilised as unenlightened.

42. אמא, the Mother, still dark. Here are the 42 judges of the dead in Amennti, and here is the 42-fold name of the Creative God. See Liber 418.

44. דם, blood. See Part II. Here $4 \times 11$ = the corruption of the created world.

45. מה, a secret title of Yetzirah, the Formative World. אדם, Adam, man, the species (not "the first man."). א is air, the divine breath which stirs דם, blood, into being.

49. A number useful in the calculations of Dr Dee, and a mystic number of Venus.

50. The number of the Gates of Binah, whose name is Death (50 = נ = by Tarot, "Death").

51. אן, pain. נא, failure. אדום, the country of the demon kings. There is much in the Qabalah about these kings and their dukes; it never meant much to me. But 51 is 1 short of 52.

52. אימא, the fertilised Mother, the Phallus (י) thrust into אמא. Also בן, the Son. Note $52 = 13 \times 4$, being Mercy and the influence of the Father.

60. Samekh, which in full spells $60 \times 2 = 120$ (*q.v.*), just as Yod, 10, in full spells $10 \times 2 = 20$. In general, the tens are "solidifications" of the ideas of the units which they multiply. Thus 50 is Death, the Force of Change in its final and most earthy aspect. Samekh is "Temperance" in the Tarot: the 6 has little evil possible to it; the worst name one can call 60 is "restriction."

61. אין, the Negative. אני, the Ego. A number rather like 31, *q.v.*

64. דין and דני, intelligences (the twins) of Mercury. See also 32.

65. אדני. In Roman characters LXV = LVX, the redeeming light. See the 5°=6° ritual and "Konx Om Pax." Note $65 = 13 \times 5$, the most spiritual form of force, just as $10 \times 5$ was its most material form. Note הס, "Keep silence!" and היכל, the palace; as if it were said "Silence is the House of Adonai."

67. בינה the Great Mother. Note 6 + 7 = 13, uniting the ideas of Binah and Kether. A number of the aspiration.[41]

70. The Sanhedrim and the precepts of the Law. The Divine 7 in its most material aspect.

72. חסד, Mercy. The number of the Shemhamphorasch, as if affirming God as merciful. For details of Shemhamphorasch, see 777 and other classical books of reference. Note especially י + יה + יהו + יהוה = 72.[42]

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[41] 67 = זין, Zayin in full, the first of the Paths connecting Tiphareth with the Supernals – T.S.

[42] *i.e.*, writing out the Tetragrammaton as a Tetrakys, or in "wing" form, gives 72 – T.S.

73. חכמה, Wisdom. Also גמל, Gimel, the path uniting Kether and Tiphereth. But Gimel, "the Priestess of the Silver Star," is the Female Hierophant, the Moon; and Chokmah is the Logos, or male initiator. See Liber 418 for more information on these points, though rather from the standpoint of Part II.

78. מזלא, the influence from Kether. The number of the cards of the Tarot, and of the 13 paths of the Beard of Macroprosopus.[43] Also איואס, the messenger.[44] See Part II.

80. The number of פ, the "lightning-struck Tower" of the Tarot. 8 = Intellect, Mercury; its most material form is Ruin, as Intellect in the end is divided against itself.

81. A mystic number of the Moon.

84. A number chiefly important in Buddhism. $84 = 7 \times 12$.

85. פה, the letter Pé. $85 = 5 \times 17$: even the highest unity, if it move or energise, means War.

86. אלהים. See "A Note on Genesis," EQUINOX, No. II.

90. Number of Tzaddi, a fishhook = Tanha, the clinging of man to life (9), the trap in which man is caught as a fish is caught by a hook. The most material aspect of animal life; its final doom decreed by its own lust. Also מים, Water.

91. 91 = 7 x 13, the most spiritual form of the Septenary. אמן, Amen, the holiest title of God; the Amoun of the Egyptians. It equals יהוה ארני (יאהדונהי, interlaced), the eight-lettered name, thus linking the 7 to the 8. Not that אמן (recknoning ן as final, 700) = 741 = אמתש, the letters of the elements; and is thus a form of Tetragrammaton, a form unveiled.

100. The number of ק, the perfect illusion, $10 \times 10$. Also כף, Kaph, the Wheel of Fortune. The identity is that of matter, fatality, change, illusion. It seems the Buddhist view of the Samsara-Cakkram.

106. נון, Nun, a fish. The number of death. Death in the Tarot bears a cross-handled scythe; hence the Fish as the symbol of the Redeemer. ΙΧΘΥΣ = Jesus Christ, Son of God, Saviour.

108. Chiefly interesting because $108 = 2 \times 2 \times 3 \times 3 \times 3$ = the square of 2 playing with the cube of 3. Hence the Buddhists hailed it with acclamation, and make their rosaries of this number of beads.

111. אחד הוא אלהים, "He is One God."

אלף, Aleph, an ox, a thousand. The redeeming Bull. By shape the Swastika, and so the Lightning. "As the lightning ligheneth out of the East even unto the West, so shall be the coming of the Son of Man."[45]

אמן, ruin, destruction, sudden death. *Scil.*, of the personality in Samadhi.

אפל, thick darkness. *Cf.* St. John of the Cross, who describes these phenomena in great detail.

אעם, the Hindu Aum or Om.[46]

מהולל, mad—the destruction of Reason by Illumination.

עולה, a holocaust. *Cf.* אמן.

פלא, the Hidden Wonder, a title of Kether.

114. דמע, a tear. The age of Christian Rosenkreutz.

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[43] *i.e.* the 13 paths above Tiphareth. 78 is Σ (1 – 12) so to get this number you need to add up the numbers on the Tarot trumps of those paths rather than the letters, which will give you 105 – T.S.

[44] Crowley later decided this was an error and that the actual Hebrew spelling of Aiwaz was עיוז = 93, after having the latter spelling communicated to him by one Samuel A. Jacobs who knew the correct orthography for the simple reason that it was his middle name (patronymic, to be precise) – T.S.

[45] Matthew XXIV.27; cf. Luke XVII, 24.

[46] Elsewhere Crowley renders AUM in Hebrew as אום = 47, *e.g.* in the formula of AUMGN discussed in *MTP*, which thus enumerates to 100, or מואום = 93 (not counting the concealed *yod*) in *Liber DCLXXI*.

120. סמך, Samech, a prop. Also מוסדי, basis, foundation. 120 = 1 × 2 × 3 × 4 × 5, and is thus a synthesis of the powers of the pentagram. [Also 1 + 2 + . . . + 15 = 120.] Hence its importance in the 5 = 6 ritual, q.v. *supra* EQUINOX, No. III.[47] I however disagree in part; it seems to me to symbolise a lesser redemption than that associated with Tiphereth. Compare at least the numbers 0.12[48] and 210 in Liber Legis and Liber 418, and extol their superiority. For while the first is the sublime formula of the infinite surging into finity, and the latter the supreme rolling-up of finity into infinity, the 120 can symbolise at the best a sort of intermediate condition of stability.[49] For how can one proceed from the 2 to the 0? 120 is also ען, a very important name of God.[50]

124. עדן, Eden.

131. סמאל, Satan so-called, but really only Samael, the accuser of the brethren, unpopular with the Rabbis because their consciences were not clear. Samael fulfils a most useful function; he is scepticism, which accuses intellectually; conscience, which accuses morally; and even that spiritual accuser upon the Threhold, without whom the Sanctuary might be profaned. We must defeat him, it is true; but how should we abuse and blame him, without abuse and blame of Him that set him there?

136. A mystic number of Jupiter; the sum of the first 16 natural numbers.

144. A square and therefore a materialisation of the number 12. Hence the numbers in the Apocalypse. 144,000 only means 12 (the perfect number in the Zodiac or houses of heaven and tribes of Israel) × 12, *i.e.* settled × 1000, *i.e.* on the grand scale.

148. מאזנים, Scales of Justice.

156. BABALON. See Liber 418. This number is chiefly important for Part II. It is of no account in the orthodox dogmatic Qabalah. Yet it is 12 × 13, the most spiritual form, 13 of the most perfect number, 12, הוא. [It is ציון, Zion, the City of the Pyramids.—Ed.][51]

175. A mystic number of Venus.

203. ABR, initials of אב, בן, רוח, the Trinity.[52]

206. דבר, Speech, "the Word of Power."

207. אור, Light. Contrast with אוב, 9, the astral light, and אוד, 11, the Magical Light. Aub is an illusory thing of witchcraft (*cf.* Obi, Obeah); Aud is almost = the Kundalini force ("Odic" force). This illustrates well the difference between the sluggish, viscous 9, and the keen, ecstatic 11.[53]

210. Pertains to Part II. See Liber 418.

214. רוח, the air, the mind.

220. Pertains to Part II. The number of verses in Liber Legis.

231. The sum of the first 22 numbers, 0 to 21; the sum of the Key-Numbers of the Tarot cards; hence an extension of the idea of 22, *q.v.*

270. I.N.R.I. See 5 = 6 ritual.

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[47] The installment of "The Temple of Solomon the King" in *Equinox* I (3) contained an account of the G.D. Adeptus Minor ritual. See also Regardie (ed.), *The Golden Dawn* – T.S.

[48] AL I. 24-25; 6 ÷ 50 = 0.12.

[49] *Cf.* Gen VI. 3 – T.S.

[50] Also if we use the same fudge that Crowley used to get *Logos* to 93, 120 = לין, Lux (there are at least two other ways by which LVX can be equated with 120 but they are both hideous fudges) – T.S.

[51] Also יחזקאל, Ezekiel, and יוסף, Joseph. Elsewhere Crowley connects the "City of Pyramids" reference with the 12 by 13 squares on each of John Dee's "Tablets of the Watchtowers" and the pyramids drawn on each square in the Golden Dawn's "Book of the Concourse of the Forces" – T.S.

[52] Also ברא, "he created", second word of Genesis – T.S.

[53] See the remarks on *Ob*, *Od* and *Aour* in the introduction to Levi's *Rituel de Haute Magie* – T.S.

280. The sum of the "five letters of severity," those which have a final form—Kaph, Mem, Nun, Pe, Tzaddi. Also the number of the squares on the sides of the Vault 7 × 40; see 5 = 6 ritual. Also רף = terror.
300. The letter ש, meaning "tooth," and suggesting by its shape a triple flame. Refers Yetziratically to fire, and is symbolic of the Holy Spirit, רוח אלהים = 300. Descending into the midst of יהוה, the four inferior elements, we get יהשוה Jeheshua, the Saviour, symbolised by the Pentagram.
301. אש, Fire.
314. שדי, the Almighty, a name of God attributed to Yesod.
325. A mystic number of Mars. ברצבאל, the spirit of Mars, and גראפיאל, the intelligence of Mars.
326. יהשוה, Jesus—see 300.
333. חורונזון, see Liber 418, 10th Æthyr. It is surprising that this large scale 3 should be so terrible a symbol of dispersion. There is doubtless a venerable arcanum here connoted, possible the evil of Matter summó. 333 = 37 × 9 the accurséd.
340. שם—the Name.
341. The sum of the "3 mothers," Aleph, Mem, and Shin.
345. משה, Moses. Note that by transposition we have 543, אהיה אשר אהיה, "Existence is Existence," "I am that I am," a sublime title of Kether. Moses is therefore regarded as the representative of this particular manifestation of deity, who declared himself under this special name.
358. See 32. משיח, Messiah, and נחש, the Serpent of Genesis. The dogma is that the head of the serpent (נ) is "bruised," being replaced by the letter of Sacrifice, and Yod, the letter alike of virginity (י = ♍) and of original deity (י = the foundation or type of all the letters). Thus the word may be read: "The Sacrifice of the Virgin-born Divine One triumphant (j, the Chariot) through the Spirit," while cjn reads "Death entering the (realm of the) Spirit." But the conception of the Serpent as the Redeemer is truer. See my explanation of the 5=6 ritual (EQUINOX, No. III).
361. אדני הארץ, the Lord of the Earth. Note 361 denotes the 3 Supernals, the 6 members of Ruach, and Malkuth. This name of God therefore embraces all the 10 Sephiroth.
365. An important number, though not in the pure Qabalah. See "The Canon." ΜΕΙΘΡΑΣ and ΑΒΡΑΞΑΣ in Greek.
370. Really more important for Part II. עש, Creation. The Sabbatic Goat in his highest aspect. This shows the whole of Creation as matter and spirit. The material 3, the spiritual 7, and all cancelling to Zero. Also שלם = peace.
400. The letter ת, "The Universe." It is the square of 20, "The Wheel of Fortune," and shows the Universe as the Sphere of Fortune—the Samsara-Cakkram, where Karma, which fools call chance, rules.

400 is the total number of the Sephiroth, each of the 10 containing 10 in itself and being repeated in the 4 worlds of Atziluth, Briah, Yetzirah, and Assiah. These four worlds are themselves attributed to יהוה, which is therefore not the name of a tribal fetish, but the formula of a system.
401. את, "the" emphatic, meaning "essence of," for א and ת are first and last letters of the Hebrew Alphabet, as A and Ω are of the Greek, and A and Z of the Latin. Hence the Word Azoth, not to be confused with Azote (lifeless, azotos), the old name for nitrogen. Azoth means the sum and essence of all, conceived as One.

406. תו, the letter Tau (see 400), also אתה, "Thou." Note that אהא (7), the divine name of Venus (7) gives the initials of Ani, Hua, Ateh—I, He, Thou; three different aspects of a deity worshipped in three persons and in three ways: viz. (1) with averted face; (2) with prostration; (3) with identification.
418. Pertains principally to Part II., *q.v.*
419. טית, the letter Teth.
434. דלת, the letter Daleth.
440. תלי, the great dragon.[54]
441. אמת, Truth. Note 441 = 21 × 21. 21 is אהיה, the God of Kether, whose Will is Truth.
450. תן, the great dragon.
463. מטה השקד, Moses' Wand, a rod of Almond. 3 + 60 + 400, the paths of the middle pillar.
474. דעת, Knowledge, the Sephira that is not a Sephira. In one aspect the child of Chokmah and Binah; in another the Eighth Heads of the Stooping Dragon, raised up when the Tree of Life was shattered, and Macroprosopus set cherubim against Microprosopus. See 4 = 7 ritual *supra*.[55] Also, and very specifically, Liber 418. It is the demon that purely intellectual or rational religions take as their God. The special danger of Hinayana Buddhism.
480. לילית, the demon-queen of Malkuth.
666. Last of the mystic numbers of the Sun. שרות, the spirit of Sol. Also עממו שתן, Ommo Satan, the Satanic Trinity of Typhon, Apophis and Besz;[56] also שם יהשוה, the Name of Jesus. The names of Nero, Napoleon, W. E. Gladstone, and any person that you may happen to dislike, add up to this number. In reality it is the final extension of the number 6, both because 6 × 111 (אלף = 111 = 1) = 6, and because the Sun, whose greatest number it is, is 6.

(I here interpolate a note on the "mystic numbers" of the planets. The first is that of the planet itself, *e.g.* Saturn, 3. The second is that of the number of squares in the square of the planet, *e.g.* Saturn, 9. The third is that of the figures in each line of the "magic square" of the planet, *e.g.* Saturn 15. A "magic square" is one in which each file, rank, and diagonal add to the same number, *e.g.* Saturn is 8 1 6, 3 5 7, 4 9 2, each square being filled in with the numbers from 1 upwared. The last of the Magic numbers is the sum of the whole of the figures in the square, *e.g.* Saturn 45.[57] The complete list is thus:

Saturn 3, 9, 15, 45.
Jupiter 4, 16, 34, 136.
Mars 5, 25, 65, 325.
Sol 6, 36, 111, 666.
Venus 7, 49, 175, 1225.
Mercury 8, 64, 260, 2080.
Luna 9, 81, 369, 3321.

Generally speaking, the first number gives a divine name, the second an archangelic or angelic name, the third a name pertaining to the Formative world, the fourth a name of a "spirit" or "blind force." For example, Mercury has אז and דד (love) for 8, דין and דני for 64, טיריאל for 260, and תפתרתרת for 2080. But in the earlier numbers this is not so well carried out. 136 is both יופיל, the Intelligence of Jupiter, and הסמאל, the Spirit.

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[54] See the *Sepher Yetzirah* – T.S.
[55] In *Equinox* I (2), or Regardie (ed.) *The Golden Dawn* – T.S.
[56] See the Golden Dawn Z1 document – T.S.
[57] When the first number is $n$, the second is $n^2$, the third $n \times (n^2 + 1) / 2$ and the fourth $n^2 \times (n^2 + 1) / 2$ – T.S.

The "mystic numbers" of the Sephiroth are simply the sums of the numbers from 1 to their own numbers.

Thus (1) Kether = 1.
(2) Chokmah = 1 + 2 = 3.
(3) Binah = 1 + 2 + 3 = 6.
(4) Chesed = 1 + 2 + 3 + 4 = 10.
(5) Geburah = 1 + 2 + 3 + 4 + 5 = 15.
(6) Tiphareth = 1 + 2 + 3 + 4 + 5 + 6 = 21.
(7) Netzach = 1 + 2 + 3 + 4 + 5 + 6 + 7 = 28.
(8) Hod = 1 + 2 + 3 + 4 + 5 + 6 + 7 + 8 = 36.
(9) Yesod = 1 + 2 + 3 + 4 + 5 + 6 + 7 + 8 + 9 = 45.
(10) Malkuth = 1 + 2 + 3 + 4 + 5 + 6 + 7 + 8 + 9 + 10 = 55.

The most important attributions of 666, however, pertain to the second part, *q.v.*

671. תערא the Law, תרעא the Gate, אתער the Lady of the Path of Daleth, רעתא the Wheel. Also אלף, דלת, נון, יוד, Adonai (see 65) spelt in full.

This important number marks the identity of the Augoeides with the Way itself ("I am the Way, the Truth, and the Life") and shows the Taro as a key; and that the Law itself it nothing else than this. For this reason the outer College of the A∴A∴ is crowned by this "knowledge and conversation of the Holy Guardian Angel."

This number too is that of the Ritual of Neophyte. See Liber XIII.

741. אמתש, the four letters of the elements. אמן, counting the ן as 700, the supreme Name of the Concealed One. The dogma is that the Highest is but the Four Elements; that there is nothing beyond these, beyond Tetragrammaton. This dogma is most admirably portrayed by Lord Dunsanay in a tale called "The Wanderings of Shaun."[58]

777. *Vide supra.*

800. קשת, the Rainbow. The promise of Redemption (8)—8 as Mercury, Intellect, the Ruach, Microprosopus, the Redeeming Son—in its most material form.

811. IAΩ (Greek numeration).

888. Jesus (Greek numeration).

913. בראשית, the Beginning. See "A Note on Genesis."

This list[*] will enable the student to follow through most of the arguments of the dogmatic Qabalah. It is useful for him to go through the arguments b which one can prove that any given number is the supreme. It is the case, the many being but veils of the One; and the course of argument leads one to knowledge and worship of each number in turn. For example.

Thesis. The Number Nine is the highest and worthiest of the numbers.

Scholion *α*. "The number nine is sacred, and attains the summits of philosophy," Zoroaster.[59]

Scholion *β*. Nine is the best symbol of the Unchangeable One, since by whatever number it is multiplied, the sum of the figures is always 9, *e.g.* $9 \times 487 = 4383$. $4 + 3 + 8 + 3 = 18$. $1 + 8 = 9$.

[58] Crowley probably means to the story published as "The Sorrow of Search" in *Time and the Gods* – T.S.

[*] The complete dictionary, begun by Frater I. A., continued by Fra. P. and revised by Fra. A. e. G. and others, will shortly be published by authority of the A∴A∴ – A.C. [It was published in *Equinox* I (8)]

[59] *i.e.*, the *Chaldæan Oracles*, whose ascription to Zoroaster is *late* (medieval / Renaissance); fragment 186 in the Westcott edition. Cf. the Hermetic discourse "The Eighth Reveals the Ninth" (*NHC* VI 52.1 – 63.32); in some versions of Hermeticism and Graeco-Egypytian magick the "9th sphere" (counting upwards) lies beyond the sphere of the planets and "fixed stars" and is the realm of the Divine – T.S.

Scholion $\gamma$. 9 = ט, a serpent. And the Serpent is the Holy Uræus, upon the crown of the Gods.

Scholion $\delta$. 9 = IX = the Hermit of the Tarot, the Ancient One with Lamp (Giver of Light) and Staff (the Middle Pillar of the Sephiroth). This, two, is the same Ancient as in 0, Aleph, "The Fool", and Aleph = 1.

Scholion $\epsilon$. 9 = יסוד = 80 = פ = Mars = 5 = ה =

the Mother = Binah = 3 { = ג = גמל = 73 = חכמה = <br> = אב = The Father = <br> = (1 + 2) = Mystic Number of Chokmah =

= Chokmah = 2 = ב = The Magus = I = 1.

Scholion ϝ. 9 = the Foundation of all things = the Foundation of the alphabet = Yod = 10 = Malkuth = Kether = 1.

Scholion $\zeta$. 9 = IX = The Hermit = Yod = 10 = X = The Wheel of Fortune = כ = 20 = XX = The Last Judgement = ש = 300 = 30 = ל = Justice = VIII = 8 = ח = The Chariot = VII = 7 = ז = The Lovers = VI = 6 = ו = The Pope = V = 5 = ה = The Emperor[60] = IV = 4 = ד = The Empress = III = 3 = ג = The High Priestess = II = 2 = ב = The Magus = I = 1 = א = The Fool = 0.

Scholion $\eta$. 9 = Luna = ג = 3, *etc.*, as before.

Scholion $\theta$. 9 = { Indigo / Lead } = Saturn = 3, *etc.*, as before.

There are many other lines of argument. This form of reasoning reminds one of the riddle. "Why is a story like a ghost?" Answer. "A story's a tale; a tail's a brush; a brush is a broom; a brougham's a carriage; a carriage is a gig; a gig's a trap; a trap's a snare; a snare's a gin; gin's a spirit; and a spirit's a ghost."

But our identities are not thus false; meditation reveals their truth. Further, as I shall explain fully later, 9 is not equal to 1 for the neophyte. These equivalences are dogmatic, and only true by favour of Him in whom All is Truth. In practice each equivalence is a magical operation to be carried out by the aspirant.

## PART II

### THE UNIVERSE AS WE SEEK TO MAKE IT

In the first part we have seen all numbers as Veils of the One, emanations of and therefore corruptions of the One. It is the Universe as we know it, the static Universe.

Now the Aspirant to Magic is displeased with this state of things. He finds himself but a creature, the farthest removed from the Creator, a number so complex and involved that he can scarcely imagine, much less dare to hope for, its reduction to the One.

The numbers useful to him, therefore, will be those which are subversive of this state of sorrow. So the number 2 represents to him the Magus (the great Magician Mayan who has created the illusion of Maya) as seen in the 2nd Aethyr. And considering himself as the Ego who posits the Non-Ego (Fichte) he hates this Magus. It is only the beginner who regards this Magus as the Wonder-worker—as the thing he wants to be. For the adept such little consolation as he may win is rather to be found be regarding the Magus as B = Mercury = 8 = Ch = 418 =

[60] If we accept the reversal of the Tarot attributions of ה and צ this latter part should perhaps read "… = 5 = ה = The Star = XVII = 17 = the Swastika = א = The Fool = 0." – T.S.

ABRAHADABRA, the great Word, the "Word of Double Power in the Voice of the Master" which unites the 5 and the 6, the Rose and the Cross, the Circle and the Square. And also B is the path from Binah to Kether; but that is only important for him who is already in Binah, the "Master of the Temple."

He finds no satisfaction in contemplating the Tree of Life, and the orderly arrangement of the numbers; rather does he enjoy the Qabalah as a means of juggling with those numbers. He can leave nothing undisturbed; he is the Anarchist of Philosophy. He refuses to acquisesce in merely formal proofs of the Excellence of things, "He doeth all things well," "Were the world understood Ye would see it was good," "Whatever is, is right," and so on. To him, on the contrary, whatever is, is wrong. It is part of the painful duty of a Master of the Temple to understand everything. Only he can excuse the apparent cruelty and fatuity of things. He is of the supernals; he sees things from above; yet, having come from below, he can sympathise with all. And he does not expect the Neophyte to share his views. Indeed, they are not true to a Neophyte. The silliness of the New-Thought zanies in passionately affirming "I am healthy! I am opulent! I am well-dressed! I am happy!" when in truth they are "poor and miserable and blind and naked," is not a philosophical but a practical silliness. Nothing exists, says the Magister Templi, but perfection. True; yet their consciousness is imperfect. Ergo, it does not exist. For the M.T. this is so: he has "cancelled out" the complexities of the mathematical expression called existence, and the answer is zero. But for the beginner his pain and another's joy do not balance: his pain hurts him, and his brother may go hang. The Magister Templi, too, understands why Zero must plunge through all finite numbers to express itself; why it must write itself as "n – n" instead of 0; what gain there is in such writing. And this understanding will be found expressed in Liber 418 (Episode of Chaos and His Daughter) and Liber Legis (i. 28-30).

But it must never be forgotten that everyone must begin at the beginning. And in the beginning the Aspirant is a rebel, even though he feel himself to be that most dangerous type of rebel, a King Dethroned.*

Hence he will worship any number which seems to him to promise to overturn the Tree of Life. He will even deny and blaspheme the One—whom, after all, it is his ambition to be—because of its simplicity and aloofness. He is tempted to "curse God and die."

Atheists are of three kinds.

1. The mere stupid man. (Often he is very clever, as Bolingbroke, Bradlaugh and Foote were clever). He has found out one of the minor arcana, and hugs it and despises those who see more than himself, or who regard things from a different standpoint. Hence he is usually a bigot, intolerant even of tolerance.

2. The despairing wretch, who, having sought God everywhere, and failed to find Him, thinks everyone else is as blind as he is, and that if he has failed—he, the seeker after truth!—it is because there is no goal. In his cry there is pain, as with the stupid kind of atheist there is smugness and self-satisfaction. Both are diseased Egos.

* And of course, if his revolt succeeds, he will acquisece in order. The first condition of gaining a grade is to be dissatisfied with the one that you have. And so when you reach the end you find order as at first; but also that the law is that you must rebel to conquer—A.C.

3. The philosophical adept, who, knowing God, says "There is No God," meaning, "God is Zero," as qabalistically He is. He holds atheism as a philosophical speculation as good as any other, and perhaps less likely to mislead mankind and do other practical damage as any other. Him you may know by his equanimity, enthusiasm, and devotion. I again refer to Liber 418[61] for an explanation of this mystery. The nine religions are crowned by the ring of adepts whose password is "There is No God," so inflected that even the Magister when received among them had not wisdom to interpret it.

1. Mr Daw, K.C.: M'lud, I respectfully submit that there is no such creature as a peacock.
2. Oedipus at Colonus: Alas! there is no sun! I, even I, have looked and found it not.
3. Dixit Stultus in corde suo: "Ain Elohim."[62]

There is a fourth kind of atheister, not really an atheist at all. He is but a traveller in the Land of No God, and knows that it is but a stage on his journey—and a stage, moreover, not far from the goal. Daath is not on the Tree of Life; and in Daath there is no God as there is in the Sephiroth, for Daath cannot understand unity at all. If he thinks of it, it is only to hate it, as the one thing which he is most certainly not (see Liber 418, 10th Æthyr. I may remark in passing that this book is the best known to me on Advanced Qabalah, and of course it is only intelligibile to Advanced Students).

This atheist, not in-being but in-passing, is a very apt subject for initiation. He has done with the illusions of dogma. From a Knight of the Royal Mystery[63] he has risen to understand with the members of the Sovereign Sanctuary[64] that all is symbolic; all, if you will, the Jugglery of the Magician. He is tired of theories and systems of theology and all such toys; and being weary and anhungered and athirst seeks a seat at the Table of Adepts, and a portion of the Bread of Spiritual Experience, and a draught of the wine of Ecstasy.

It is then thoroughly understood that the Aspirant is seeking to solve the great Problem. And he may conceive, as various Schools of Adepts in the ages have conceived, this problem in three main forms.

1. I am not God. I wish to become God.
   This is the Hindus conception.
   I am Malkuth. I wish to become Kether.
   This is the qabalistic equivalent.
2. I am a fallen creature. I wish to be redeemed.
   This is the Christian conception.
   I am Malkuth the fallen daughter. I wish to be set upon the throne of Binah my supernal mother.
   This is the qabalistic equivalent.
3. I am the finite square; I wish to be one with the infinite circle.
   This is the Unsectarian conception.
   I am the Cross of Extension; I wish to be one with the infinite Rose.
   This is the qabalistic equivalent.

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[61] The reference appears to be to a passage in the 5th Æthyr.
[62] Ps. xiv, 1. Note that by Gematria אין אלהים = 147 = יהוה + אדני + אהיה + אגלא, the four Divine Names of the Lesser Ritual of the Pentagram – T.S.
[63] The title of a high degree in certain Masonic rites, immediately proceeding Grand Inspector General. Sometimes called Prince of the Royal Secret – T.S.
[64] Another Masonic term, generally denoting the highest degree or ruling council of a particular rite – T.S.

The answer of the Adept to the first form of the problem is for the Hindu "Thou art That" (see previous chapter, "The Yogi"); for the Qabalist "Malkuth is in Kether, and Kether is in Malkuth," or "That which is below is like that which is above" or simply "Yod." (The foundation of all letters having the number 10, symbolising Malkuth).

The answer of the Adept to the second form of the problem is for the Christian all the familiar teaching of the Song of Songs and the Apocalypse concerning the Bride of Christ.*

For the Qabalist it is a long complex dogma which may be studied in the Zohar and elsewhere. Otherwise, he may simply answer "Hé" (the letter alike of mother and daughter in יהוה). See Liber 418 for lengthy disquisitions on this symbolic basis.

The answer of the Adept to the third form of the problem is given by $\pi$, implying that an infinite factor must be employed.

For the Qabalist it is usually symbolised by the Rosy Cross, or by such formulæ as 5 = 6. That they concealed a Word answering this problem is also true. My discovery of this word is the main subject of this article. All the foregoing exposition has been intended to show why I sought a word to fulfil the conditions, and by what standards of truth I could measure things.

But before proceeding to this Word, it is first necessary to explain further in what way one expects a number to assist one in the search for truth, or the redemption of the soul, or the formulation of the Rosy Cross. (I am supposing that the reader is sufficiently acquainted with the method of reading a name by its attributions to understand how, once a message is received, and accredited, it may be interpreted.) Thus if I ask "What is knowledge?" and receive the answer "דעת" I read it ד the door, ע matter, ת darkness, by various columns of 777 (To choose the column is a matter of spiritual intuition. Solvitur ambulando). But here I am only dealing with the "trying of the spirits, to know whether they be of God."

Suppose now that a vision purporting to rpceed from God is granted to me. The Angel declares his name. I add it up. It comes to 65. An excellent number! a blessed angel! Not necessarily. Suppose he is of a Mercurial appearance? 65 is a number of Mars.

Then I conclude that, however beautiful and eloquent he may be, he is a false spirit. The Devil does not understand the Qabalah well enough to clothe his symbols in harmony.

But suppose an angel, even lonely in aspect, not only knows the Qabalah—your own researches in the Qabalah—as well as you do, but is able to show you truths, qabalistic truths which you had sought for long and vainly! Then you receive him with honour and his message with obedience.

It is as if a beggar sought audience of a general, and showed beneath his rags the signet of the King. When an Indian servant shows me "chits" signed by Colonel This and Captain That written in ill-spelt Babu English, one knows what to do. On the contrary the Man Who Was Lost rose and broke the stem of his wineglass at the regimental toast, and all knew him for one of their own.

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* This Christian teaching (not its qabalistic equivalent) is incomplete. The Bride (the soul) is united, though only by marriage, with the Son, who then presents her to the Father and Mother or Holy Spirit. These four then complete Tetragrammaton. But the Bride is never united to the Father. In this scheme the soul can never do more than touch Tiphareth and so receive the ray from Chokmah. Whereas even St. John makes his Son say "I and my Father are one." And we all agree that in philosophy there can never be (in Truth) more than one; this Christian dogma says "never less than four." Hence its bondage to law and its most imperfect comprehension of any true mystic teaching, and hence the difficulty of using its symbols – A.C.

In spiritual dealings, the Qabalah, with those secrets discovered by yourself that are known only to yourself and God, forms the grip, sign, token and password that assure you that the Lodge is properly titled.

It is consequently of the very last importance that these final secrets should never be disclosed. And it must be remembered that an obsession, even momentary, might place a lying spirit in possession of the secrets of your grade. Possibly it was in this manner that Dee and Kelly were so often deceived.

A reference to this little dictionary of numbers will show that 1, 3, 5, 7, 12, 13, 17, 21, 22, 26, 32, 37, 45, 52, 65, 67, 73, 78, 91, 111, 120, 207, 231, 270, 300, 326, 358, 361, 370, 401, 306, 434, 474, 666, 671, 741, 913, were for me numbers of peculiar importance and sanctity. Most of them are venerable, referring to or harmonious with the One. Only a few—*e.g.* 120—refer to the means. There are many others—any others—just as good; but not for me. God in dealing with me would show me the signs which I should have intelligence enough to understand. It is a condition of all intellectual intercourse.

Now I preferred to formulate the practical problem in this shape: "How shall I unite the 5 and the 6, the Microcosm and Macrocosm?"

And these are the numbers which seemed to me to bear upon the problem.

1. Is the goal not the means. Too simple to serve a magician's purpose.
2. *Vide supra.*
3. Still too simple to work with, especially as 3 = 1 so easily. But, and therefore, a great number to venerate and desire.
4. The terrible weapon of Tetragrammaton, the great enemy. The number of the weapons of the Evil Magician. The Dyad made Law.
5. The Pentagram, symbol of the squaring of the circle by virtue of אלהים = 3.1415, symbol of man's will, of the evil 4 dominated by man's spirit. Also Pentagrammaton, Jeheshua, the Saviour. Hence the Beginning of the Great Work.
6. The Hexagram, symbol of the Macrocosm and Microcosm interlaced, and of the End of the Great Work. (Pentagram on breast, Hexagram on back, of Probationer's Robe.) Yes it also symbolises the Ruach, 214, *q.v.*, and so is as evil *in viâ* as it is good *in termino.*
7. A most evil number, whose perfection is impossible to attack.
8. The great number of redemption, because ח = חית = 418, *q.v.* This only develops in importance as my analysis proceeds. A priori it was of no great importance.
9. Most Evil, because of its stability. bwa, witchcraft, the false moon of the sorceress.
10. Evil, memorial of our sorrow. Yet holy, as hiding in itself the return to the negative.
11. The great magical number, as uniting the antitheses of 5 and 6 *etc.* dwa the magic force itself.
12. Useless. Mere symbol of the Goal.
13. Helpful, since if we can reduce our formula to 13, it becomes 1 without further trouble.
17. Useful, because though it symbolises 1, it does so under the form of a thunderbolt. "Here is a magic disk for me to hurl, and win heaven by violence," says the Aspirant.
21. As bad, nearly, as 7.
26. Accursed. As bad as 4. Only useful when it is a weapon in your hand; then—"if Satan be divided against Satan," *etc.*
28. Attainable; and so, useful. "My victory," "My power," says the Philosophus.
30. The Balance—Truth. Most useful.

31. לא the reply to אל, who is the God of Chesed, 4. The passionate denial of God, useful when other methods fail.
32. Admirable, in spite of its perfection, because it is the perfection which all from 1 to 10 and Aleph to Tau, share. Also connects with 6, through אהיהוה.
37. Man's crown.
44. Useful to me chiefly because I had never examined it and so had acquiesced in it as accursed. When it was brought by a messenger whose words proved true, I then understood it as an attack on the 4 by the 11. "Without shedding of blood (דם = 44) there is no remission." Also since the messenger could teach this, and prophecy, it added credit to the Adept who sent the message.
45. Useful as the number of man, אדם, identified with מה, Yetzirah, the World of Formation to which man aspires as next above Assiah. Thus 45 baffles the accuser, but only by affirmation of progress. It cannot help that progress.
52. אימא and בן. But orthodoxy conceives these as external saviours; therefore they serve no useful purpose.
60. Like 30, but weaker. "Temperance" is only an inferior balance. 120, its extension, gives a better force.
65. Fully dealt with in "Konx Om Pax," *q.v.*[65]
72. Almost as bad as 4 and 26; yet being bigger and therefore further from 1 it is more assailable. Also it does spell חסד, Mercy, and this is sometimes useful.
73. The two ways to Kether, Gimel and Chokmah. Hence venerable, but not much good to the beginner.
74. למד, Lamed, an expansion of 30. Reads "By equilibrium and self-sacrifice, the Gate!" Thus useful. Also $74 = 37 \times 2$.

So we see $37 \times 1 = 37$, Man's crown, Jechidah, the highest Soul—"in termino."
$37 \times 2 = 74$, The Balance, 2 being the symbol "in viâ."
$37 \times 3 = 111$, Aleph, *etc.*, 3 being the Mother, the nurse of the soul.
$37 \times 4 = 148$, "The Balances," and so on.

I have not yet worked out all the numbers of this important scale.

77. עז, the Goat, *scil.* of the Sabbath of the Adepts. The Baphomet of the Templars, the idol set up to defy and overthrow the false god—though it is understood that he himself is false, not an end, but a means. Note the $77 = 7 \times 11$, magical power in perfection.
78. Most venerable because מזלא is shown as the influence descending from On High, whose key is the Tarot: and we possess the Tarot. The proper number of the name of the Messenger of the Most Exalted One.[66] [The account of AIVAS follows in its proper place.—Ed.][67]
85. Good, since $85 = 5 \times 17$.
86. Elohim, the original mischief. But good, since it is a key of the Pentagram, $5 = 1 + 4 = 14 = 8 + 6 = 86$.
91. Merely venerable.
111. Priceless, because of its $37 \times 3$ symbolism, its explanation of Aleph, which we seek, and its comment that the Unity may be found in "Thick darkness" and in "Sudden Death." This is the most clear and definite help we have yet had, showing Samadhi and the Destruction of the Ego as gates of our final victory.

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[65] Particularly "The Wake World" (Liber XCV) – T.S.
[66] But see note to this number in Part I. – T.S.
[67] See *The Equinox of the Gods* – T.S.

120. See Part I. and references.
124. עדן, Eden. The narrow gate or path between Death and the Devil.[68]
156. באבאלען. This most holy and precious name is fully dealt with in Liber 418. Notice 156 = 12 × 13. This was a name given and ratified by Qabalah; 156 is not one of the à priori helpful numbers. It is rather a case of the Qabalah illuminating St. John's intentional obscurity.
165. 11 × XV should be a number Capricorni Pneumatici. Not yet fulfilled.
201. אר, Light (Chaldee). Note 201 = 3 × 67, Binah, as if it were said, "Light is concealed as a child in the womb of its mother." The occult retoret of the Chaldean Magi to the Hebrew sorcerers who affirmed אור, Light, 207, a multiple of 9. But this is little more than a sectarian squabble. 207 is holy enough.
206. דבר, the Word of Power. A useful acquisition = "The Gateway of the Word of Light."
210. Upon this hoiest number it is not fitting to dilate. We may refer Zelatores to Liber VII. Cap I., Liber Legis Cap. I., and Liber 418.[69] But this was only revealed later. At first I had only אבראהא, the Lord of the Adepts. *Cf.* Abraha-Melin.[70]
214. רוח is one of the most seductive numbers to the beginner. Yet its crown is Daath, and later one learns to regard it as the great obstacle. Look at its promise 21, ending in the fearful curse of 4! Calamity!
216. I once hoped much from this number, as it is the cube of 6. But I fear it only expresses the fixity of mind. Anyhow it all came to no good.

But we have דביר, connected with דבר, adding the Secret Phallic Power.
220. This is the number of verses of Liber Legis. It represents 10 × 22, *i.e.* the whole of the Law welded into one. Hence we may be sure that the Law shall stand as it is without a syllable of addition.

Note $10^{22}$, the modulus of the universe of atoms, men, stars. See "Two new worlds."
222. The grand scale of 2; may one day be of value.
256. The eighth power of 2; should be useful.
280. A grand number; the dyad passing to zero by virtue of the 8, the Charioteer who bears the Cup of Babalon. See Liber 418, 12th Æthyr. See also280 in Part I.
300. Venerable, but only useful as explaining the power of the Trident, and the Flame on the Altar. Too stable to serve a revolutionary, except in so far is it is fire.
333. See Part I.
340. Connects with 6 through שם, the fire and the water conjoined to make the Name. Thus useful as a hint in ceremonial.
361. See Part I. Connects with the Caduceus; as 3 is the supernal fire, 6 the Ruach, 1 Malkuth. See illustration of Caduceus in EQUINOX No. II.[71]
370. Most venerable (see Part I.). It delivers the secret of creation into the hand of the Magician. See Liber Capricorni Pneumatici.
400. Useful only as a finality or material basis. Being 20 × 20 it shows the fixed universe as a system of rolling wheels (20 = כ, the Wheel of Fortune).
401. See Part I. But Azoth is the Elixir prepared and perfect; the Neophyte has not got it yet.
406. See Part I.

[68] Because ע and נ are referred to the Devil and Death in the Tarot. In the Golden Dawn portal ritual this description refers to the path of Samekh, but putting a gate on the end of said path also gives us 124 – T.S.
[69] The reference is to NOX spelt in Hebrew נעץ – T.S.
[70] Also נפלים, *Nephilim*, = 210.
[71] The reference is to one of the Golden Dawn admission badges – T.S.

414. הגות, Meditation, the 1 dividing the accursed 4. Also אין סוף אור, the Limitless Light.[72]

418. חית, Cheth. אבראהאדאברא, the great Magic Word, the Word of the Æon. Note the 11 letters, 5 א identical, and 6 diverse. Thus it interlocks Pentagram and Hexagram. בית הא, the House of Hé the Pentagram; see Idra Zuta Qadisha, 694. "For ה formeth כ, but ה formeth יוד."[73] Both equal 20.

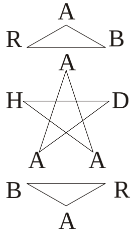
Note 4 + 1 + 8 = 13, the 4 reduced to 1 through 8, the redeeming force; and 418 = ח = 8.

By Aiq Bkr, ABRAHADABRA = 1 + 2 + 2 + 1 + 5 + 1 + 4 + 1 + 2 + 2 + 1 = 22. Also 418 = 22 × 19, Manifestation. Hence the word manifests the 22 Keys of Rota.

It means by translation Abraha Deber, the Voice of the Chief Seer.

It resolves into Pentagram and Hexagram as follows:—

(1)




[This is by taking the 5 middle letters.]

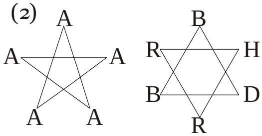
The pentagram is 12, הוא, Macroprosopus.

The hexagram is 406, אתה, Microprosopus.

Thus it connotes the Great Work.

Note אבר, initials of the Supernals, Ab, Ben, Ruach.

(2)

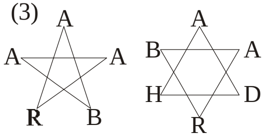



[This is by separating the One (Aleph) from the Many (diverse letters).]

ברה = 207, Aur, Light
דבר = 206, Deber, Voice

} "The Vision and the Voice," a phrase which meant much to me at the moment of discovering this Word.

(3)




[By taking each alternate letter.]

205 = גבר, mighty
213 = אביר, mighty

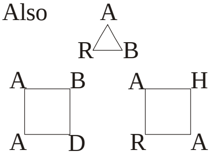
} This shows Abrahadabra as the Word of Double Power, another phrase that meant much to me at the time.

אאב at the top of the Hexagram gives אב, אמא, בן, Father, Mother, Child.

הדר by Yetzirah gives Horus, Isis, Osiris, again Father, Mother, Child. This Hexagram is again the human Triad.

Dividing into 3 and 8 we get the Triangle of Horus dominating the Stooping Dragon of 8 Heads, the Supernals bursting the Head of Daath.

Also




The Supernals are supported upon two squares:

אבאד = דד, Love, 8.
אהרא = אור, Light, 207.

Now 8 × 207 = 1656 = 18 = חי, Living, and 207 = 9 × 23, חיה, Life. At this time "Licht, Liebe, Leben" was the mystic name of the Mother-Temple of the G∴D∴.

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[72] אזות, a Hebrew spelling of Azoth, also adds to this number. *Vide* Liber CDXIV – T.S.

[73] Comparing this with the Mathers translation, this appears to be a loose paraphrase of von Rosenroth's glosses rather than a direct quote; the relevant paragraphs are 696 and 697 – T.S.

The five letters used in the word are א, the Crown; ב, the Wand, ד, the Cup; ח, the Sword; ר, the Rosy Cross; and refer further to Amoun the Father, Thoth His messenger, and Isis, Horus, Osiris, the divine-human triad.

Also 418 = את יאו, the Essence of IAO, *q.v.*

This short analysis might be indefinitely expanded; but always the symbol will remain the Expression of the Goal and the Exposition of the Path.

419. Teth, the number of the "laughing lion" on whom BABALON rideth. See Liber 418. Note 419 + 156 = 575 = 23 × 25, occultly signifying 24, which again signifies to them that understand the interplay of the 8 and the 3. Blessed be His holy Name, the Interpreter of his own Mystery!

434. Daleth, the holy letter of the Mother, in her glory as Queen. She saves the 4 by the 7 (ד = 4 = Venus = 7), thus connects with 28, Mystic number of Netzach (Venus), Victory. Note the 3 sundering the two fours. This is the feminine victory; she is in one sense the Delilah to the divine Samson. Hence we adore her from full hearts. It ought to be remembered, by the way, that the 4 is not so evil when it has ceased to oppress us. The square identified with the circle is as good as the circle.

441. Truth, the square of 21. Hence it is the nearest that our dualistic consciousness can conceive of 21, אהיה, the God of Kether, 1. Thus Truth is our chiefest weapon as a rule. Woe to whosoever is false to himself (or to another, since in 441 that other is himself), and seven times woe to him that swerves from his magical obligation in thought, word, or deed! By my side as I write wallows in exhaustion following an age of torment one who did not understand that it is a thousand times better to die than to break the least tittle of a magical oath.

463. Shows what the Wand ought to represent. Not 364;[74] so we should hold it by the lower end. The Wand is also Will, straight and inflexible, pertaining to Chokmah (2) as a Wand has two ends.

474. See Part I. To the beginner, though, Daath seems very helpful. He is glad that the Stooping Dragon attacks the Sanctuary. He is doing it himself. Hence Buddhists make Ignorance the greatest fetter of all the ten fetters. But in truth Knowledge implies a Knower and a Thing Known, the accursed Dyad which is the prime cause of all misery.[75]

480. Lilith. See Liber 418. So the orthodox place the legal 4 before the holy 8 and the sublime zero. "And therefore their breaths stink."

543. Good, but only carries us back to the Mother.

666. Chosen by myself as my symbol, partly for the reasons given in Part I., partly for the reasons given in the Apocalypse. I took the Beast to be the Lion (Leo my rising sign[76]) and Sol, 6, 666, the Lord of Leo on which Babalon should ride. And there were other more intimate considerations, unnecessary to enter upon in this place. Note however that the Tarot card of Leo, Strength, bears the number XI, the great number of the Magnum Opus, and its interchange with Justice, VIII.; and the key of 8 is 418.[77]

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[74] 364 = *inter alia*, אער מופלא, the Hidden Light, a title of Kether, and השטן, the Adversary – T.S.

[75] *vide* AL I. 22 – T.S.

[76] This may have been wishful thinking on Crowley's part. The time and place of birth accompanying AC's birthchart as printed in *Equinox* I (7) and *Equinox of the Gods* actually give Cancer, not Leo, rising, suggesting the figure had been fudged. The editor of the "Blue Brick" edition of *Magick* obligingly 'corrected' the time of birth to make Leo the ascendent again. Rupert Gleadow (an astrologer friend of Symonds to whom AC had claimed there was "less than one per cent truth in astrology") prepared a hostile horoscope which was printed in *The Great Beast* as a piece of posthumous revenge – T.S

[77] Because Cheth, 8, spelt 'in full' = חית, 418 – T.S.

This all seemed to me so important that no qabalistic truths were so firmly implanted in my mind at the time when I was ordered to abandon the study of magic and the Qabalah as these: 8, 11, 418, 666; combined with the profoundest veneration for 1, 3, 5, 7, 13, 37, 78, 91, 111. I must insist on this at the risk of tautology and over-emphasis; for it is the key to my standard of Truth, the test-numbers which I applied to the discernment of the Messenger from the Sanctuary.

That such truths may seem trivial I am well aware; let it be remembered that the discovery of such an identity may represent a year's toil. But this is the final test; repeat my researches, obtain your own holy numbers; then, and not before, will you fully understand their Validity, and the infinite wisdom of the Grand Arithmetician of the Universe.

671. Useful, as shown in Part I.

741. Useful chiefly as a denial of the Unity; sometimes employed in the hope of tempting it from its lair.

777. Useful in a similar way, as affirming that the Unity is the Qliphoth. But a dangerous tool, especially as it represents the flaming sword that drove Man out of Eden. A burnt child dreads the fire. "The devils also believe, and tremble." Worse than useless unless you have it by the hilt. Also 777 is the grand scale of 7, and this is useless to anyone who has not yet awakened the Kundalin, the female magical soul. Note 7 as the meeting-place of 3, the mother, and 10, the Daughter; whence Netzach is the Woman, married but no more.

800. Useful only in 5 = 6 symbolism, q.v.

888. The grand scale of 8. In Greek numeration therefore ΙΗΣΟΥΣ the Redeemer, connecting with 6 because of its 6 letters. This links Greek and Hebrew symbolism; but remember that the mystic Iesous and Yeheshua have no more to do with the legendary Jesus of the Synoptics and Methodists than the mystic IHVH has to do with the false God who commanded the murder of innocent children. The 13 of the Sun and the Zodiac was perhaps responsible for Buddha and his 12 disciples, Christ and his 12 disciples, Charlemagne and his 12 peers, &c., &c., but to disbelieve in Christ or Charlemagne is not to alter the number of signs in the Zodiac. Veneration for 666 does not commit me to admiration for Napoleon and Gladstone.

I may close this paper by expressing a hope that I may have the indulgence of students. The subject is incomparably difficult; it is almost an unworked vein of thought; and my expression must be limited and thin. It is important that every identity should be most thoroughly understood. No mere perusal will serve. This paper must be studied line by line, and even to a great extent committed to memory. And that memory should already be furnished with a thorough knowledge of the chief correspondences of 777. It is hard to "suffer gladly" the particular type of fool who expects with a twenty-third-rate idle brain to assimilate in an hour the knowledge that it has cost me twelve years to acquire. I may add that nobody will ever understand this method of knowledge without himself undertaking research. Once he has experienced the joy of connecting (say) 131 and 480 through 15, he will understand. Further, it is the work itself, not merely the results, that is of service. We teach Greek and Latin, though nobody speaks either language.

And thus I close: Benedictus sit Dominus Deus Noster qui nobis dedit Scientiam Summam.[78]

[78] [*Lat*. "May the Lord our God, who gave us the Supreme Science, be blessed."]

We may now return to Frater P.'s experiences. It will be remembered that he found Yoga practices of any kind very difficult in the cold climate of his home; for he was now sufficiently advanced to need long spells of continuous concentration—very difficult from the early days of practice when twenty minutes in the morning and again in the evening sufficed for the day.

Further, he had entered on the third stage of life, and from a Brahmachari become a householder. It was in the course of the journey undertaken by him shortly after his marriage that occurred the events which we shall proceed to relate.

And to that end we must ask the reader to accompany us in imagination to the sovereign nursery of wisdom and initiation, to the holy land of the Uraeus serpent, to the land of Isis and Osris, of the Pyramids and the Nile, even to Khem, more magnificent in ruin than all other lands are in plenitude of their glory.

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[Editor's note: This article on the Qabalah was originally published in *Equinox* I (5) as part V of the *Temple of Solomon the King* serial. Essentially it was a filler, written after J.F.C. Fuller who had been doing the legwork of working up the series from Crowley's diaries and notebooks broke with the Beast. In *Equinox* I (10) it was declared to be Liber LVIII in Class B (since 58 = "חן Grace, a secret title of the Qabalah.")

It was reprinted by Israel Regardie in *The Qabalah of Aleister Crowley* (a.k.a. *777 and other Qabalistic Writings*) under the misleading title "Gematria", omitting the opening and closing sections (which were intended to link it in to the serial) and the tables of correspondences (redundant as in that publication it was bound up with *777*). It has also been printed as a pamphlet under the title "Essay on Number."

Hebrew words have generally been rendered in Hebrew letters; in the *Equinox* publication they were generally, but not consistently, given in letter-for-letter transliteration, *e.g.* BRAShITh for בראשית.

Footnotes indicated by *, †, *etc*. appeared in the *Equinox* publication and are presumably by Crowley (hence I have initialled them "A.C."); footnotes indicated by numbers are by myself. Key entry from the printed edition in the *Equinox*; could probably use further proof-reading – T.S.]